

The Lord's Supper not a Sacrifice :

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BEING A

DEFENCE

OF THE

Plain Account, &c.

OF THE

LORD's SUPPER,

So far as relates to this Point.

In Answer to some late Writers.

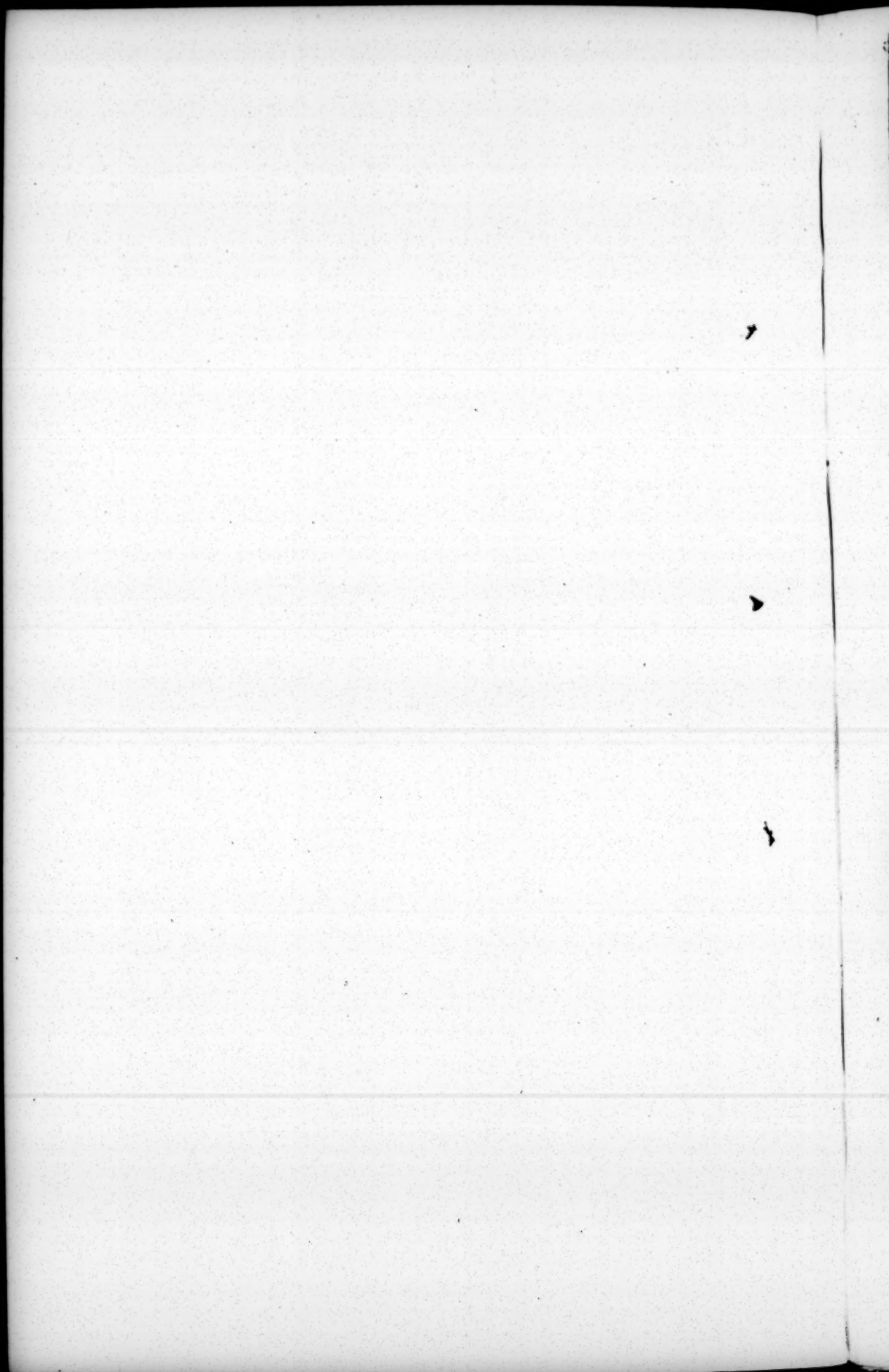
By *THOMAS WINGFIELD* M. A.
Late Fellow of *St John's College in Oxford.*

' So long as the Law did reign, God suffered
' dumb Beasts to be offered unto him, but now
' that we be *Spiritual*, we must offer *Spiritual*
' *Oblations* ; in the Place of Calves, Sheep,
' Goats and Doves, we must kill devilish Pride,
' furious Anger, insatiable Covetousness, filthy
' Lucre, stinking Lechery, deadly Hatred
' and Malice, Foxy Wiliness, Wolvish Ra-
' vening and Devouring, and all other un-
' reasonable Lusts and Desires of the Flesh.
' — *These be the Sacrifices of Christian Men, these*
' *Hosts and Oblations* be acceptable to Christ.'

*Archbishop Cranmer's Treatise on the Lord's
Supper, fol. 109.*

L O N D O N :

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THE

LORD'S SUPPER

NOT A

SACRIFICE, &c.



HERE is a Set of Men in the World, who are an *amphibious* Kind of Animals in Religion; their Principles being of a *Motley* Mixture, partly *Romish*, partly *Evangelical*. They declare themselves indeed to be not Members of the Church of *Rome*; but, in their Principles and Practice, chuse to approach as near to her as possible. These are *they*, who assert the Lord's Supper is a *Sacrifice*, 'a *material* Sacrifice, to be ' offered up to Almighty God, in order to remind him of the Grand Personal Sacrifice of

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Christ :

‘ Christ: — That the End of our Saviour’s in-
 ‘ stituting this holy Ordinance was, not to perpe-
 ‘ tuate his Memory among his Disciples, but to
 ‘ represent, and inculcate his blessed Passion to
 ‘ the Father: putting God in mind thereof, by
 ‘ setting the Monuments thereof before him.’
 This Doctrine has lately been maintained with no
 little Confidence, and some shew of Learning.
 The Author of a Tract called the *Sacrament of the*
Altar led the Way, who was soon followed by
 Dr Brett, and Mr Bowyer. And we have been
 lately told by a tedious Writer, (a Dealer in many
 Words!) that these *sacrificing Priests* (a), ‘ have
 ‘ more to say for themselves, in Justification of
 ‘ their Notions, than the Author of the *plain Ac-*
 ‘ *count*, or any one else will ever be able to an-
 ‘ swer, upon his Principles.’ — What this
 Author distinctly means by *his Principles*, I am
 not altogether certain, that I understand: but if
 I apprehend the Case aright; there is no other
 Way, I judge, of returning a *clear* and *solid* An-
 swer, to what these Sacrificers have to say for them-
 selves, than by adhering to that fundamental Prin-
 ciple of *Protestantism*, and the *plain Account*, and
 which is expressed by the *great* and *good* Arch-
 bishop CRANMER thus. ‘ The most sure and
 ‘ plain Way is to *cleave* unto *holy Scripture*.’ And
 in another Place thus. ‘ In such wise, Credit is
 ‘ to be given to *God’s Word only*, and not the
 ‘ Word of *any Man*.’ — But of this more
 hereafter. — At present let it suffice just to
 have touched upon it; and to acquaint the Reader,
 that, proceeding upon this Principle, I have de-
 signedly omitted taking any the least Notice, of
 all that heap of Quotations, poured in upon us
 from

(a) *Warren’s Answer to the Plain Account*, Part II. p. 3.

from Fathers, Councils, and *Pseudo-primitive Liturgies*, as quite foreign, and impertinent to the Point in Hand. All the Arguments, or even *seeming* Arguments, that are brought from *Scripture*, by these Authors to prove their Hypothesis, of the Lord's Supper being a *true* and *proper* Sacrifice, shall be examined in Order: And by these alone let the Merits of the Cause be tried.

Now (b) the first Text alleged by these Men in Proof of their Hypothesis is, *Malachi* i, 11. *In every Place Incense shall be offered to my Name, and a pure Offering.* The Original *Hebrew* Word מנחה which is here translated *Offering*, is the same Word, which is used in the *Levitical* Law for that Cake, made of Flower and Oyl mingled together, which was constantly to be offered or burnt upon the Altar, with all their Burnt-Offerings, and Sacrifices: It is called in our *English Translation*, a *Meat-Offering*, but might they observe (c) more properly be rendered a *Bread-Offering*; and it was always accompanied with a *Drink-Offering*, which was a certain Quantity of Wine *offered* likewise to Almighty God, by being poured upon the *Altar*. And the Meaning of these Words of the Prophet *Malachi*, according to the Opinion of these Men, is this: ' In every Place Prayer shall
' be made to me the true God; and an *Oblation*
' offered of *Bread* and *Wine*. For *Incense*, say
' they, denotes the *rational* Part of our *Christian*
' Sacrifice, and *Mincha*, the *material* Part thereof,
' which is *oblatio farrea*, a Present of Bread and
' Wine.' — In answer to which I observe, that,
1. §. It is no unusual Thing with the Prophets, when they speak of the *Gentiles* coming into the Church

(b) *Bowyer's Answer to the Plain Account*, p. 35.

(c) *Vid. Mr Mede's Works*, p. 385.

Church to express their serving the true God by such Acts of Devotion, as were most in Use in their own Time, and therefore could be best understood by those, to whom they directed their Discourses : such were offering Incense and Sacrifices ; and keeping the solemn Feasts at *Jerusalem*, to which the *Gentiles* from all Parts should resort, as several Prophecies *metonymically* express their Conversion. Thus *v. gr.* it is declared *Zechariab* xiv. 16. that *All Nations shall go up from Year to Year* (to *Jerusalem*) *to worship the King, the Lord of Hosts, and to keep the Feast of Tabernacles.* Thus again, *Isaiab* xiv. 21. it is declared in the same Manner, (because dedicating Free-Will Offerings, and making Vows to God, was a considerable Part of Religious Worship among the *Jews*) that the *Gentiles shall do Sacrifice, and Oblation, yea, they shall vow a Vow unto the Lord, and shall perform it* (d). — Many more Passages of the like Nature might be produc'd to confirm this Observation ; but to avoid being tiresome I omit them : And the Use I would make of this Observation is this, *viz.* that these Words of the Prophet *Malachi* are not to be understood *literally*. For we may as well conclude from the Verse cited from *Zechariab*, that it is the Duty of *Christians* now, as it was of the *Jews* formerly, to travel every Year to *Jerusalem* to keep the Feast of *Tabernacles*, because it is declared by the Prophet, that all Nations should do so ; as to conclude from the Words in *Malachi*, that we are to offer up a *Mincha* (i. e. an Oblation of Bread and Wine) to Almighty God, because it is declared by this Prophet, that a *Mincha* should be offered up in every Place.

(d) Compare *Isaiab*, xviii, 7. (lxvi, 23.) (*Michab*, iv, 13.) with the learned Mr *Lewin*'s excellent Notes thereupon.

Place. The true Meaning of both Passages is, in plain Words, no more than this, *viz.* that all Nations should, equally with the *Jews*, become Worshippers of the true God, Creator of Heaven and Earth.

The same Observation will lead us to the true Sense of those Words of our Saviour, *Matt. v. 23, 24.* *If thou bring thy Gift to the Altar, and there rememberest, that thy Brother hath ought against thee: Leave there thy Gift before the Altar, and go thy way, first be reconciled to thy Brother, and then come, and offer thy Gift.* (Which (e) we are told, is an Evangelical Constitution, implying that there is a real ALTAR in the Christian Church, and consequently a true and proper Sacrifice.) For let us consider who it was our Saviour addressed himself to in these Words. To the whole Multitude of his Disciples, who were *Jews*. If therefore he would speak so as to be understood by them, he must make Use of those Phrases and Expressions, which were in Use among the *Jews*. And the learned Dr CLARKE has (I think) given the true and the full Meaning of this Text, in his excellent Paraphrase of the Gospels, in these Words. ‘ If, when you are about to pay any Act of Religious Worship to God, you remember that there is any Offence or Difference between you and another: — Go immediately and be reconciled to your Adversary, and then come, and worship God (f).’

That this Precept of our Saviour is Evangelical, is readily allowed. It is an Exemplification, how far we are to outstrip the *Scribes* and *Pharisees* in

(e) *Bowyer*, p. 43, and *Brett's Answer to the Plain Account*, p. 77.

(f) See Mr *Mede's Works*, p. 390, *Bowyer*, p. 44, and *Brett*, p. 78.

in our Obedience to the Sixth Commandment. That our Saviour would annex no new *Rite* to the legal Sacrifices, which he was so soon after to abolish, by the Sacrifice of himself upon the Cross, is readily allowed likewise. (However, the judicious Reader will be pleased to observe, that the Subject Matter of this Precept is not of a *ritual*, but a *moral* Nature.) But that therefore our Saviour intimated, there should be a *real* Altar, and a *true* and *proper* Sacrifice in the *Christian* Church, is absolutely denied; and that for the Reason given above, *viz.* That if our Saviour would speak so as to be understood by *Jews*, he must make use of those *Terms* and *Phrases*, which were in Use among the *Jews*. And *Offering-Gifts*, or *Sacrifices*, being a synonymous Term among them, for *worshipping God*; (nay I know not but it was the most proper Term they had to express the Worship of God by,) he was obliged to make Use of it, in order to be understood by his Hearers; and no other Consequence can fairly be drawn from it.

Our Saviour saith in another Place (*g*), *When ye STAND praying, forgive if ye have ought against any; that your Father also, which is in Heaven may forgive you your Trespases.* Now would any one be so stupid as to argue from hence, that because this is an *Evangelical* Precept, therefore our Saviour intimated, we should *stand* always when we pray, and not *kneel*? Yet this may as fairly be deduced from this Passage of *St Mark*, as that there is a *real Altar* in the *Christian Church*, from the other in *St Matthew*; *i. e.* in plain *English*, neither of them can. — But to return to the Prophet *Malachi*.

2. §. It is allowed in the Argument of Mr *Mede*, cited above, and so it is allowed by all, who

(g) *Mark xi. 25.*

who follow him, in *his* Interpretation of that Text, that the Word *Incense* is used in a *figurative* Sense; and that it signifies not *material* Incense, but *the Prayers of the Saints*. It follows therefore by all the Rules of Interpretation, that the other Word *Mincha*, is to be interpreted in the same *figurative* Manner (*b*). To affirm the contrary, is to affirm that the same Manner of Expression, in one short Sentence, is to be understood *figuratively*, merely to avoid Absurdities; and in another Part of it must be understood *literally*, notwithstanding the greatest heap of the same Absurdities. — The Truth is, these *figurative* Expressions are not only very common in the Writings of the Prophets, describing the future State of the Christian Church, (as I have already observed) but likewise were the most apt and significant, they could then make Use of, to convey to the Minds of their Hearers those Truths, that were couched under them. And that they *cannot* possibly consist with Reason and Truth, and therefore that they *ought not* to be understood *literally*, will evidently appear to any one, who will but attend to the Manner of Expression, and the True meaning of *Zech. xiv. 16*. But if this will not suffice, let me observe in the next Place, that

3. §. Psalm. xl. 6. 7. 8. We Read. *Sacrifice and Offering thou didst not desire — Burnt Offering, and Sin Offering, hast thou not requir'd. Then said I, lo I come, &c.* Which, the Author of the Epistle to the *Hebrews*, tells us, is an Express Abolition of all these kinds of Sacrifices. Now what is here translated *Offering*, in the Original Hebrew, is *Mincha*; for thus it stands, זָבַח וּמִנְחָה לֹא־חָפְצָה Sacrifice and *Mincha*, thou didst not desire. Here therefore we have the Au-
C thority

(*b*). See the Plain Account, p. 17.

thority of one *Inspir'd* Writer, Interpreting another, to prove that the *Mincha*, as well as the several other sorts of Sacrifice, is now wholly taken away. From whence I conclude, that this Text in *Malachi*, does not refer to the Lord's-Supper, as being a prophetical Description thereof.

But we may be told perhaps, that this Text was understood by the *Primitive* Fathers, to relate to the Lord's Supper: (i) That tho' it be now in a Manner silenc'd and forgotten, yet it was once, and that in the oldest Times of the Church, a Text of eminent Note, and familiarly known to every Christian; being alledg'd by their Pastors and Teachers, as an express and undoubted Prophecy of the *Christian Sacrifice*, or solemn Worship in the *Eucharist*. In Answer to which, let me ask, who is soonest to be believ'd, and follow'd in this Case? An *inspir'd* Apostle, or an *uninspir'd* Father of the Church, who *perhaps* was hardly Born before all the Apostles were Dead? For tho' *Justin Martyr*, might understand the Text in this Sense, *i. e.* to be a Prophetical Description of a *Sacrifice* in the Lord's Supper: Yet certainly his Authority can be of no Weight with any one, when laid in the Balance against that of *St Paul*. Nor ought the Authority of any Father of the Church, supposing him to have liv'd ever so soon after, or even in the Apostles Days, be of any Weight with Us, when there is a plain, palpable Reason to the contrary.

Having thus pav'd the Way by these few Observations, let us proceed in the next Place to examine the Words of Institution, and see what can be Learnt from thence, concerning the True Nature of this Holy Institution. But before I enter upon This, I cannot but take Notice of a Passage in the Preface

(i) See Mr *Mede's* Works, p. 355.

face of *the Sacrament of the Altar*, wherein we are told, that the Lord's-Supper is a *Sacrifice PROPITIATORY*. This I conceive is directly contradictory to this Text, *Heb. x. 26. If we Sin wilfully after that we have receiv'd the Knowledge of the Truth, there remaineth no more Sacrifice for Sins.* (Neither Representative nor Real.) For if the Bread and Wine are *really* and *truely* Offered up to Almighty God, in the Lord's-Supper, as a *Sacrifice* representative of the Personal Sacrifice of Christ, and thereby become *Propitiatory*; it is a *Sacrifice for Sins*: But this the Apostle assures us there is not. *Ergo.*— If to this it shou'd be Objected, that when the Apostle says, *If we Sin wilfully, — There remaineth no more Sacrifice for Sins*; this implies that *there does remain*, or there is a *Sacrifice for Sins*, if we do not Sin wilfully, *i. e.* Apostatize. I Answer, True! there is a Sacrifice for Sins, or a Sacrifice whereby we obtain Remission of our Sins, Provided we do not Sin wilfully, *i. e.* Apostatize: But then this is the Sacrifice, that was Offer'd up by our Saviour himself, *upon the Altar of the Cross*, 1700 Years ago; not any Sacrifice which is now Offer'd up by any Priest upon Earth, whatever. My Argument is This. — In this Text, it is more than implied, that there is but *one Sacrifice for Sins*; which Sacrifice is that of Christ himself upon the *Altar of the Cross*; therefore the Lord's Supper is not a Sacrifice for Sins, it being only a Remembrance of *that* Sacrifice, and as distinct from it, as the *Remembrance* of any thing is from the thing Remember'd. — But to the point in Hand. —

We have been told, that the Design of the *Holy Eucharist*; as Instituted by our Saviour, is to put God in Mind of our Saviour's Death and Passion;
to

† This same Author saith likewise, p. 56. That the Christian Sacrifice in the Eucharist is a *Sin-Offering*, a Propitiatory Offering.

to represent to *him*, the Death and Passion of his dear Son, by presenting to him the appointed Memorials thereof. (*k*). And that this appears, whether we consider the Words of Institution, the Reason and Nature of the thing itself, the Practice of Antiquity, or that of our own Church in particular.

What the Practice of Antiquity was, it is of small Importance to know ; For if the Doctrine of a Representative *Sacrifice* in the *Lord's-Supper* cou'd be fully prov'd from the Words of Institution, and from the Reason and Nature of the thing itself ; it ought to be receiv'd and embrac'd, tho' *all* the *Father's* shou'd unanimously declare against it. On the other Hand, if the Words of Institution, and the Reason and Nature of the thing itself do prove the contrary, it ought never to be receiv'd and embrac'd, tho' *all* the *Fathers* jointly conspire to attest it. And in this I have the Suffrage of the *Church of England*. For in her Book of Homilies, she tells us (*l*), that the reason why the School-men's Works are fill'd with so much Vanity, is because they sought not the Will of God in his Holy Word, but *the Trade of Custom, the Path of the Fathers, the Practice of the Church*. And tho' *perhaps* there may be some Passages pick'd out, which seem to speak otherwise ; yet that she does not lay any *great* Stress upon the Practice of Antiquity, is evident from hence ; in that in her own Practice, she hath deviated from it. — It was the Practice of Antiquity to mix *Water* with the Wine in the Celebration of the Lord's Supper, as being essentially necessary to the due Performance thereof ; our Church on the contrary hath order'd Wine only, to be made use of. — It was the Practice of Antiquity

(*k*). Sacrament of the Altar. p. 11.

(*l*). III. Part of the Sermon for the Rogation-days.

Antiquity, to receive it (upon Sunday's always *standing* ; our Church hath order'd it to be receiv'd *kneeling*. It was the practice of Antiquity to *reserve* some part of the *consecrated* Elements, and carry them about to the Houses of the Sick, from the Church ; our Church has condemn'd this Practice, as *contrary* to the Word of God.— It was the Practice of Antiquity to give it to *Children* ; our Church gives it to none but *Adult* Persons. — So that I think I may safely join with the Author of the *plain Account* ; when he saith, ‘ It is of small
‘ Importance to know, what the many Writers
‘ upon this Subject, since the time of the Evangelists
‘ and Apostles, have affirm'd. The *great* and *good*
‘ Archbishop CRANMER, tells us likewise in his
‘ Treatise on the Lord's Supper, that (*m*) all
‘ Doctrine more than this, which is not grounded
‘ upon God's Word, is of no Necessity ; neither
‘ ought People's Heads to be busied, or their
‘ Consciences troubled with the same. So that
‘ things spoken and done by Christ, and Written
‘ by the Holy *Evangelists*, and St *Paul*, ought to
‘ suffice the Faith of Christian People, as touching
‘ the Doctrine of the Lord's Supper.’ And as I have
already observ'd from him the most sure and plain
Way is to cleave unto Holy Scripture, ‘ and again,
‘ in such Wise Credit is to be given to God's Word
‘ *only*, and not to the Word of *any* Man. And
‘ lastly, as the same Author speaks ; No Man
‘ ought to be so arrogant and presumptuous to
‘ affirm for a certain Truth in Religion, any
‘ thing, which is not spoken of in Holy Scripture.’

The Scriptures, as they are a *sufficient*, so they ought to be the *only* Rule of our Faith. — More particularly with Regard to the Lord's Supper ;
is

is it possible *Justin Martyr*, and the rest of 'em down to *St Austin*, shou'd know what our Saviour did and said at the time of Institution, better than *St Matthew*, who was present at it, *St Mark* and *St Luke*, whose Hands (if I may so speak) were guided by the Holy Spirit of God, while they were Writing their Accounts of it; or lastly, that *St Paul*, who receiv'd his Account from *Christ Jesus himself*? I take it for granted therefore, that the four several Accounts, given us in Scripture, of this remarkable Transaction, contain *all* that is necessary to be known about it; to suppose the contrary, is to suppose either, that the *sacred* Pen-men were not sufficiently *enabled* by the Holy Ghost, or being able were not *willing*, to give us an exact and just Representation of it. Both which Suppositions it is absolutely impossible a *Christian* shou'd make. — We must conclude therefore, that in this Case, more especially, what the Practice of Antiquity was, it is of small Importance to know.

Let us proceed therefore, as we propos'd, to take into Consideration the Words of Institution. 1. §. When our Lord said τῶτο ποιεῖτε εἰς τὸν ἑμὴν ἀνάμνησιν, he either did bid them *offer* this (saith the Author of the *Sacrament of the (n) Altar*) or do as he had done. If the first be the meaning of the Words, there is an end of the Controversy at once: but if the latter, according to this Author, it is the same, because (says he) our Saviour did *offer* up Bread and Wine to God, as Pledges of his natural Body and Blood. — Let us consider his Proofs distinctly. — In the first place then he tells us, in general, that ἀνάμνησις is the very Action of putting another in mind, which in the present case is God, not ourselves. But how unfortunate

at

at his first setting out! For surely! he needed not to have been informed, that ἀνάμνησις signifies principally, and mostly the calling to mind, the remembering any thing; and very seldom putting another in mind. In the next place he tells us, that it is the same Word which is used in the Mosaic Law for that part of the Offering wherewith the Atonement was made; and for Proof of this refers us to *Levit. xxiv. 7.* and *Numbers x. 10.* But how unfortunate again! for the Verse in *Leviticus* runs thus:

Καὶ ὁπῃδήσετε ὅτι τὸ θέμα λίβανον καθεῖν καὶ ἅλα, καὶ ἔσονται εἰς ἄρτις εἰς ἀνάμνησιν περὶ τῶν κτείων. — *And ye shall put upon each rosette [of the Shew-bread] pure Frankincense, and Salt: and they shall lay upon the Loaves for a Memorial to the Lord.* Here is no mention made of Atonement, or any thing like it: And in the other Text referred to, it will be found upon a more narrow Inspection, that the *Blowing of the Trumpets* was the ἀνάμνησις, or Memorial. In this Chapter we read, that *Moses* was commanded to make two silver Trumpets, and the Uses of them are there fully described. And *ver. 9.* we read, *If ye go to War in your Land against the Enemy that oppresseth you, then shall ye blow an Alarm with the Trumpets; and ye shall be remembered before the Lord your God, καὶ ἀναμνηθήσεσθε ἐναντίον κυρίου τοῦ θεοῦ ὑμῶν.]* and ye shall be saved from your Enemies. And then follows in *ver. 10.* *Also in the Days of your Gladness, and in your solemn Days, and in the beginning of your Months, ye shall blow with your Trumpets over the Burnt-Offerings, and over the Sacrifice of your Peace-Offerings, καὶ ἔσται ὑμῖν ἀνάμνησις ἐναντίον τοῦ θεοῦ ὑμῶν.]* and it shall be a Memorial for you before your God. Our common Translation indeed renders it otherwise: but this I apprehend to be the true rend'ring; for observe the Analogy of Expression in the two Verses;

Verſes ; ἀναμνηστέον ἐναντὶ κυρίου, and ἔσαι ὑμῖν ἀνάμνησις ἐναντὶ τοῦ θεοῦ are Phraſes of exactly the ſame Import. The Blowing the Trumpets in the *ninth* Verſe is the ἀνάμνησις, and ſo likewiſe according to the plain literal Interpretation of the Words is it in the *tenth* Verſe. The Word ἀνάμνησις does not occur in any other place throughout the whole *Pentateuch* ; but the Word μνημέσωνον is conſtantly uſed in all the Texts, referr'd in the Margin, (o). — To which let me add this Remark, that in both thoſe places, where ἀνάμνησις is uſed there is added either τῷ κυρίῳ, or ἐναντὶ τοῦ θεοῦ. I conjecture therefore, that if ἀνάμνησις in the Words of Inſtitution, was intended to ſignify (as theſe Authors wou'd perſuade us,) a Memorial before God, one or the other of theſe Expreſſions, wou'd have been added : But ſo it is not ; *Ergo*. — The whole of this Author's Argument, runs thus. (p). — ‘ When therefore our
‘ Lord, yielding up himſelf a Sacrifice for us,
‘ did ſay do this, (which is a Sacrificial Term) for a
‘ Memorial of me, (which is another Sacrificial
‘ Term,) it is manifeſtly plain, that he did deſign
‘ this Inſtitution for a perpetual Representation of
‘ this Sacrifice to God, unleſs we will depart
‘ from the plain, natural, *accuſtomed* Senſe of the
‘ Expreſſion in the old Teſtament ; for to God
‘ were *all* the Memorials under the Law offer'd, by
‘ them the Oblation itſelf was render'd Beneficial to
‘ the Offerers ; and unleſs we will ſuppoſe that
‘ our Lord, in Ordaining an Inſtitution, ſhou'd uſe
‘ two known *Sacrificial* Terms, and yet not intend
‘ a Sacrifice.’ — I muſt take the Liberty to ſay, that
there is hardly a Sentence in this mighty Argument
but

(o) *Exod.* xxviii. 29. | xxx. 16. | *Levit.* ii. 2. 9. 16. | v. 12. vi. 15. | *Numb.* v. 26. | xxxi. 54. | the ſame Word is uſed likewiſe, *Acts.* x. 4.

(p). Sacrament of the Altar, p. 12.

but what is to be rejected, as being either *false* or *unintelligible*. That ἀνάμνησις is not a Sacrificial Term, I have prov'd already, except it will be asserted, that the Frankincense and the Salt being put in golden Sawcers, and laid upon the Shew-bred, was a Sacrifice; or that blowing Trumpets was a Sacrifice. — If to this it should be objected, that the original *Hebrew* in *Levit.* xxiv. 7. is זָכוֹרָה אֵשׁהָ for a Memorial, even an Offering made by Fire (as it is expressed in our *English* Translation) unto the Lord. And that in the *ninth* Verse the Shew-bred is reckoned among the Offerings made by Fire, because the Frankincense was burnt upon the Altar. I must answer, the Dispute is not about the Meaning of the *Hebrew* Word זָכוֹרָה, but the *Greek* ἀνάμνησις: and it is not said that it shall be burnt upon the Altar, only that it shall lay upon the Loaves εἰς ἀνάμνησιν τοῦ Κυρίου. Nay even supposing it had been said, it shall be burnt upon the Altar εἰς ἀνάμνησιν τοῦ Κυρίου, or ἑστηκόθεν ἑῶν, yet even then it would not come up to the Assertion, that it is used for that part of the Offering wherewith the Atonement was made. For tho' the Shew-bread with the Frankincense thereon is said to be an Offering made to the Lord by Fire; yet it is nowhere said to be an Offering for Sin, therefore there could be no Atonement made by it. Not to mention that in their Sin-Offerings they were not to use any Incense (q). *He that sinned shall bring for his Offering the tenth Part of an Ephah of fine Flower, for a Sin-Offering: he shall put no Oyl upon it, neither shall he put Frankincense thereon: For it is a Sin Offering.* Supposing therefore the most that can be supposed; yet still it appears that this Assertion is *false*: viz. that ἀνάμνησις is used for

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that Part of the Offering wherewith the *Atonement* was made. For tho' the Frakincense was to be burnt (we will suppose for Argument's sake) *ἐξ ἀνάγκης ὡς δὲ δὲ*, yet it can never be said to be that Part of the Offering, wherewith the *Atonement* was made; because it never was to be used in Sin-Offerings, neither was the *Show-bread* a Sin-Offering.

If it should be urg'd, that the Merits of the Cause do not lay in this, *viz.* whether the Word be taken in the exact Sense of that part of the Offering, wherewith the *Atonement* was made; but the main thing to be considered is, whether the Word does signify a *Memorial to God*. I must answer,

1. That there seems some Design to be served, by asserting, that it is used for that part of the Offering, wherewith the *Atonement* was made. For we have seen above, that this Author has asserted the Lord's Supper to be a Sacrifice *Propitiatory*, or by which *Atonement* is made before God for our Sins; and therefore it is, that I have taken such particular Notice of the Expression; for the Argument, that is silyly insinuated in these Words seems to be this. *Ἀνάγκη* is that part of the Offering, wherewith *Atonement* was made. Our Lord has commanded us to do this *ὡς ἀνάγκη*. Ergo, By it *Atonement* is made. 2. The Reason why *ἀνάγκη* is not to be understood as a *Memorial to God* in the Words of Institution, I have given above.

But to go on. — To talk of the *accustomed* Sense of an Expression, which occurs but *twice*, is to talk a little *odly*; I will not say it was done with a Design to *impose* upon the Reader. Then what is distinctly meant by this Expression, 'To God were *all* the Memorials under the Law offered,' I don't so fully apprehend; for if we consult

sult the Texts refer'd to in the Margin (*r*), we shall find several Things appointed to be *Memorials* to the Children of *Israel*. Neither will I say that this was a Design to *impose* upon the Reader, but it looks very much like it: for it seems to insinuate, that a *Memorial* in the very Notion of it, *as such*, implies a *Sacrifice* (*s*). If it should be said, that the following Words, *by them the Oblation itself*, &c. do shew what *Memorials* the Author means, I must acknowledge the Discovery is *wonderful*, and we are indebted to him for informing us in so *important* a Point, and letting us know, that *all* the *Memorials* that were offer'd to God, were *indeed* offer'd to God: But in this place it was quite impertinent. But farther.

Hobbes he tells us is a *Sacrificial* Term, without any Limitation (these are his Words, when our Lord said do *this*, which is a *Sacrificial* Term, &c.) But surely! it is not always to be taken in that Sense; this is not the *only* or *original* meaning of
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(*r*) Exod. iii. 15. xii. 14. xiii. 9. xvii. 14. xxviii. 12. Num. xvi. 40. Joshua iv. 7.

(*s*) This has been asserted by a late Author. 'It is no Argument, *scilicet* he, against *The Lord's Supper being a Sacrifice*, to say it is a *Memorial*, and therefore no Sacrifice. For amongst the jews, we find that the most consecrated Part of the Sacrifice is called a *Memorial* — This Objection rather helps us; for it proves at least, that the Lord's Supper is nevertheless a Sacrifice for being a *Memorial*.' But in this, this Author has either mistaken the Point, or begg'd the Question. For in the first place, we say because the Lord's Supper is appointed to be a *Memorial* to us, therefore it is not a Sacrifice; whereas he seems to insinuate, that we hold it to be a *Memorial* to God. In the next place, his arguing that it is a *Sacrifice*, because it is a *Memorial* to God is a downright begging the Question; for what is this more than to say, It is a Sacrifice, because it is a Sacrifice. Dr *Breit* likewise mistakes in the same manner, p. 67. when he says, 'It is plain that a *Memorial* may be an Oblation, whereas this Gentleman [the Author of the *Plain Account*] would intimate that, because it is a *Memorial* it cannot be an Oblation.'

the Word. No! this he cannot say; for it is only a borrow'd *metaphorical* Sense. *Ποῶ*, as every School-boy can inform him, signifies to *do*, to *make* any thing; and your nicer Critics tell you, *proprie significat rem aliquam certis qualitatibus ornare; dicitur enim à nomine ποιῶ, qualis*. And whenever it is used as a *Sacrificial* Term, there is always something to pin it down to that Meaning, so that it would be an *Absurdity* to render it otherwise. v. gr. *Exod. xxix. 38. Ταῦτα ἔδω ἕνα ποιήσεις ἕν ἃ ἔδωσας.* *This is that, which thou shalt offer upon the Altar.* Now suppose any one should translate it thus. *This is that, which thou shalt do upon the Altar:* What was it they were to do upon the Altar, but to *offer* the Lambs &c? So likewise in *Latin* the Word *facio* bears the same Interpretation. *Sacra, facio, or sacrificio* every one knows the Meaning of; but may we assert for that reason, that *facio* is indefinitely a *Sacrificial* Term? And to *do* Sacrifice is a common Phrase in *English*; but are we to say, that therefore *do* is a *Sacrificial* Term? I say therefore that *ποιῶ* is *not* to be understood as a *Sacrificial* Term, but when it is joined with other Words, which pin it down to that Meaning, so that it would be an *Absurdity* to render it otherwise. But thus it is not in the Words of Institution. *Ergo,*

If it should be said that the Author of the *Sacrament of the Altar*, has already disprov'd the *Minor* of this Argument, p. 26 of his Book, where speaking of 1 *Cor. xi. 25.* he saith, ‘ *ποιῶ* signifies either ‘ to *make* or to *offer*: Now I suppose no one will ‘ imagine, that our Saviour cou'd say *make* this ‘ (the Wine) as often as ye Drink in Remembrance ‘ of me, and therefore the plain English of *ταῦτα ποιεῖτε* both in *Luke xxii. 89.* and here in 1 *Cor. xi. 25.* is *Offer* this (the Cup) as oft as ye Drink ‘ it in Remembrance of me. And thus the Word ‘ is pin'd down to the Sense of *Offering*, to avoid ‘ the

the *Absurdity* of supposing our Saviour cou'd bid them *make* the Cup, &c (1). And if ~~we~~ when apply'd to the Cup, cannot without an *Absurdity* be understood otherwise, than in the Sense of *Offering*; it must of Consequence be understood in the same Sense, when apply'd to the Bread. I say, if this shou'd be objected, I reply thus. 1. That there is no Absurdity in the Paraphrase of this Verse, given us by the Author of the *Plain Account*, which is this. *As often as ye shall meet together to drink Wine professedly for this Purpose, take care that ye always do it, not as drinking at a common Meal, but in a Religious Remembrance of me.* To this it is objected by the Author of the *Sacrament of the Altar*, and Dr Brett, as if it were an idle Tautology; for, say they, this is in plain Terms, as often as ye shall meet together to drink Wine in Remembrance of me, take care that ye Drink it in Remembrance of me. In answer to which, let me remind these Authors, that it is common with every Man to express a *Caution* against disobeying, or misunderstanding his Instructions, by a *Repetition* of what he had before said, and consider'd in this Light, it is far from being a *Tautology*, or deserving that Name.— But if this will not suffice, then, 2. Let what I just now observ'd be remember'd, *viz;* *quod propriè significat rem aliquam certis qualitatibus ornare; dicitur enim à nomine quod qualis*; and may we not accordingly paraphrase this Text thus? *As often as ye shall meet together to drink Wine in Remembrance of me: Do this* (observe not *make*, but *do this*) *to the Cup, that I have done to it. i. e. Take the Cup, separate it from common Use, and blefs it.* Now is there any *Absurdity* in all this, why then must we be oblig'd to render it *Offer* this?

Here our *sacrificing* Adversaries will be ready to reply, and say if we are to do what our Saviour

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(1) * See likewise, Dr Brett, p. 83.

did at his last Supper, to the *Bread* and *Wine*, we must *offer* them up in Sacrifice to Almighty God, because our Lord *then* gave or *offered* to God *Bread* and *Wine* as Pledges of his natural Body and Blood, and commanded his Apostles to give, or *offer* to God Bread and Wine, as Figures of his Body and Blood, to bring the grand Sacrifice into Remembrance before God. Their Argument to prove this runs thus (y).— ‘Our Lord says, *this is my Body given for you; this is my Blood shed for you.* He speaks in the present Tense *διδόσκω* *ἐκχυνώσκω* what he gave to his Disciples, that he first gave for them; for of that which he gave to them he said. *This is my Body given for you; this is my Blood poured out for you.*’ — I answer that the same way of Argumentation will equally serve to prove, that what our Saviour gave to his Disciples, was his *natural* Body and Blood. For to this Argument, drawn from *διδόσκω* and *ἐκχυνώσκω* being in the present Tense, let us but reply as we would to a *Papist*, labouring to prove the *absurd* Doctrine of Transubstantiation from the Words of Institution, and we shall presently see how inconclusive it is. For this Argument is founded upon a *suppos’d* Necessity of interpreting the Words *literally*. And if such a Necessity there be, the Doctrine of Transubstantiation stands upon a firm and lasting Foundation, even as firm as the Doctrine of the *Trinity*: and all the seeming Absurdities, that are objected against it, are to be solv’d in the same way, as the Objections of *Socinians* and *Infidels* against the *Trinity*. And this following Argument (upon a *suppos’d* Necessity of interpreting the Words *literally*) is strictly conclusive. What he gave for them, that he gave to them. But it was his *natural* Body he

he gave *for* them, *Ergo*, It was his *natural* Body he gave *to* them. — The *Minor* is to be proved as from other Passages of Scripture, so especially from those cited in the Margin (*u*). And the *Major* (if the Words of Institution must be understood *literally*) is, and ever will be eternally true, as is evident to every one (I trust) at Sight. — And the only *rational* Answer to this Argument, is that made use of in the *Plain Account*, p. 17, viz. ‘ This is particularly to be observed, that the Whole Tenor, and Form of this Institution is in the figurative Way of speaking : And that all Expressions in it of the same Sort, ought to be understood in the same Manner. For Instance, the Cup, in the Words recorded by St *Luke* and St *Paul*, is allowed not to signify the Cup, but the *Wine* in the Cup. This *Wine* is allowed by all, not to be itself the *new Covenant* ; nor to be changed (or transubstantiated) into the *new Covenant* ; but only to be the *Memorial* of the *new Covenant*. If therefore the Cup, in the Words of Institution, be not the Cup ; but the *Wine* in it : If the *Wine* in it be not itself the *new Covenant* ; tho’ declar’d expressly to be so, as the *Bread* is declared to be Christ’s Body, or the *Wine* his Blood : It follows, &c.’ — Or if this Author, thro’ the evil Prejudices of the Times, is not to be heard and attended to ; let us listen to what the *great* and *good* Archbishop CRANMER saith in relation to this Point. (*x*) ‘ Why should any Man think it strange, to admit a *Figure* in these Speeches, seeing that the Communication the same Night was so full of *figurative* Speeches ? — When Christ said, this Cup is a new Testament in my Blood

(*x*) *Gal.* i. 4. ii. 10. *Ephes.* v. 2. 25. *Coloss.* i. 22. 1 *Tim.* ii. 6. *Tit.* ii. 14. *Heb.* i. 3. vii. 27. ix. 14. 26. x. 10.

(*x*) *Treatise on the Lord’s Supper*, fol. 73.

‘ Blood, here in one Sentence be two *Figures*.
 ‘ One in this Word *Cup*, which is not taken for
 ‘ the *Cup* itself. but for the Thing contained in
 ‘ the *Cup*. Another is in this Word *Testament*, for
 ‘ neither the *Cup*, nor the *Wine* contained in
 ‘ the *Cup*, is Christ’s *Testament*, but is a Token,
 ‘ Sign, and Figure, whereby is represented unto
 ‘ us his *Testament*, confirmed by his *Blood*.’

But farther. — We are told, ‘ that (y) when
 ‘ Christ said, *this is my Body given for you*, he plainly
 ‘ means given or *offered* to God for you, and by
 ‘ consequence he did then give, or *offer* to God the
 ‘ Bread and Wine, as Pledges of his Body and
 ‘ Blood. — Again. — If our Lord called the Bread
 ‘ which he had Blessed, or Consecrated, *his Body*
 ‘ *given for them*, it is plain that he gave, or offered
 ‘ it as his Body to God; for what he called his
 ‘ Body, that he gave to God for them: *This is my*
 ‘ *Body given for you*. Our Saviour therefore does,
 ‘ as plainly as can be, declare that he gave, or of-
 ‘ fered *himself*, his natural Body and Blood, to God
 ‘ for them, under the Pledges of Bread and Wine.’

Here are two Consequences, pretty widely distant
 from each other, drawn from the same Premises
 with which, so far as I can discern, they have no
 manner of Connection. First, Because our Saviour
 say’s of the Bread, *this is my Body given for you*, it is
 concluded, that he gave or *offered* the *Bread* to God
 for them; and thus the Participle *given* is made to
 refer to the *Bread*. And in the next place, from the
 same Words it is concluded, that he gave his *Natural*
Body to God for them at that Time; and thus the
 Participle *given* is made to refer to the *Body* of Christ.
 Sure! this is a very *uncouth* Manner of Construction.
 But to pass by this. — Instead of these Words of St.
Luke, let us put down those made use of by St. *Paul*,
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as the Premises, and see what Conclusion can be drawn from thence. Now he informs us, that when our Saviour delivered the Bread to the Disciples, he said, *this is my Body which is BROKEN for you*. And may we conclude from hence, that Christ's Body was at this time actually *broken*, by arguing as these Authors do from the Word *given*; our Saviour speaking in the *present Tense*, is *broken, now broken*, it plainly appears that he did some how or other *break* his Body? But for a full Confutation of all *such* kind of Arguments, I must refer these Authors once more to the *Plain Account*, and Archbishop CRANMER.

2. §. We have been told, that the Doctrine of a representative *Sacrifice* in the Lord's Supper will appear from the *Reason*, and *Nature* of the Thing itself. In order to prove which, we have an *odd, comical* Definition of a religious Duty given us, which to me is entirely new, and which, I believe, is peculiarly this Author's *own*. Thus he argues, (2) 'All sorts of People, who call themselves Christians, except the Quakers, do hold the Sacrament of the Lord's Supper to be a *religious Duty*; and if it be a *religious Duty*, it must be perform'd *to, and before God*, as all other *religious Duties* are; and consequently the Commemoration, and Representation of our Lord's Death and Passion, made in this Ordinance, must be made *to, and before God*, otherwise it has not the Nature of a *religious Duty*. If therefore we will allow, that this Ordinance is a *religious Duty*, it is apparently manifest, that when our Lord commanded and commission'd his Apostles — to make a *Memorial* of him, he commanded them to make a *Memorial to God*, &c.' This Argument reduc'd to

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Form,

(2) Sacrament of the Altar, p. 15, 16.

Form, stands thus. A religious Duty is perform'd to, and before God. The Commemoration of Christ's Death in the Lord's Supper, is a religious Duty. *Ergo*, The Commemoration of Christ's Death in the Lord's Supper is perform'd to, and before God.— In return for this, I'll give him another *Syllogism*. A religious Duty is perform'd to, and before God. Giving Bread to the Hungry, and Drink to the Thirsty, is a religious Duty; *Ergo*, Giving Bread to the Hungry, and Drink to the Thirsty, is perform'd to, and before God:— But what Man of Sense would talk in so wild a Manner!

3. §. The Practice of Antiquity, I have nothing to do with.— And—

4. §. The Sense of our own Church is evident, as from that Passage of the Homily, quoted in the Preface of the *Sacrament of the Altar*, we must take heed, lest of the *Memory* it be made a *Sacrifice*; so likewise from the Prayer of Consecration, wherein are these Words. *Jesus Christ* did institute, and in his holy Gospel commanded us to continue, a perpetual *Memory* of that his precious Death, until his coming again.— And grant that *we receiving* these thy Creatures of Bread and Wine, according to thy Son our Saviour *Jesus Christ's* holy Institution, in *Remembrance* of his Death and Passion, &c. — And in the Exhortation to be used at the time of Celebration— To the end, that WE SHOULD ALWAYS REMEMBER the exceeding great Love of our Master, and only Saviour *Jesus Christ*, thus dying for us, and the innumerable Benefits, which by his precious Blood-shedding he hath obtain'd to us; he hath instituted and ordained holy Mysteries, as Pledges of his Love, and for a continual *Remembrance* of his Death, to our great and endless Com-

Comfort.— Again. — In the Form at the Delivery of the *Bread* (a). Take and eat this in *Remembrance* that *Christ* died for thee. — So likewise at the Delivery of the *Cup*, drink this in *Remembrance*, that *Christ's* Blood was shed for thee. Hence, I think, it is plain to *Demonstration*, that our Church understands the Word ἀνάμνησις in the Form of Institution, not to signify a *Memorial to God*; but to refresh our *own* Memories. And if ἀνάμνησις does not refer to God, which beside the Authority of our Church, I have already given sufficient Proof of, then neither does ποιεῖτε signify *Offer*, as is evident at sight, and will, I believe, readily be allow'd even by our *sacrificing* Adversaries themselves.

But beside these already produc'd, there are more Testimonies of our Church in Proof, that ἀνάμνησις does not refer to God, but to *ourselves*. The Homily of the worthy receiving the Sacrament begins thus. — ‘ The great Love of our Saviour *Christ* to Mankind, doth not only appear in that dear-bought Benefit of our Redemption, and Salvation, by his Death and Passion; but also in that he so kindly provided, that the same most merciful Work *might be had in continual Remembrance, to take some place in us*, and not be frustrate of his End and Purpose. For as tender Parents are not content to procure for their Children, costly Possessions, and Livelihood, but take order that the same may be conserved and come to their use: So our Lord and Saviour thought it not sufficient to purchase for us his Father's Favour again (which is that deep Foun-

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(a) I believe the Reader will, upon comparing these Forms with the Words of Institution, readily conclude with me, that they were design'd to express the meaning of (and were appointed to be used in Imitation of our Saviour, when he said. *ἔστω ποιεῖτε ὡς ἐγὼ ἀνάμνησιν. Do this in Remembrance of me.*

tain of all Goodness and eternal Life,) but also
 ' invented the Ways most wisely, whereby they
 ' might redound to our Commodity and Profit.
 ' Amongst the which Means, is the *public Celebration*
 ' *of the Memory of his Death*, at the Lord's Table.
 ' Which, altho' it seem of small Virtue to some,
 ' yet being rightly done by the Faithful; it doth
 ' not only help their Weakness (who by their poi-
 ' soned Nature are readier to *remember* Injuries than
 ' Benefits) but strengthneth and comforteth their in-
 ' ward Man with Peace and Gladness, and maketh
 ' them thankful to their Redeemer, with diligent
 ' Care, and godly Conversation. And as of old
 ' Time, God decreed his wondrous Benefits of the
 ' Deliverance of his People, *to be kept in Memory*
 ' *by eating of the Passover*, with his Rites and Cere-
 ' monies: So our loving Saviour hath ordained,
 ' and established the *Remembrance* of his great
 ' Mercy, expressed in his Passion, in the Institu-
 ' tion of his heavenly Supper, &c. I thought proper
 to transcribe this Passage entire, because it is
 so full against the Doctrine of the *Sacrificers*. And
 in my Opinion, the Man, who after all this can
 assert, that the Church of *England* teaches the
 Lord's Supper to be a *Sacrifice*, and that she has
 order'd it to be celebrated *as such*, must have a
 Face of true *Corinthian*.

But this is not the only Point, in which these
truly Orthodox Men, as they fancy themselves to
 be, contradict the *establish'd Doctrine* of the Church
 of *England*; that Doctrine, which they have *sub-*
scrib'd, and declar'd their Assent to. For if we pro-
 ceed to examine that, which is the very Founda-
 tion of their *Hypothesis*, we shall find them making
 use of the very Words of SOCINUS himself; and
 laying that down as a fundamental Principle, which
 is one of his *distinguishing* Tenets. For the Satis-
 faction therefore of the Reader, before I proceed

to shew the Falsity of this their Principle, I will set down in one Column the Words of these *Sacrificers*, and in an opposite one, those of *Socinus* himself, that it may be seen at one View, how *awkwardly* their *ORTHODOXY* sits upon them.

That *Christ* offered himself is certain; the Author of this Epistle [to the *Hebrews*] teaches us so very plainly; but that this Offering was made upon the Cross, he nowhere saith. *Brett. p. 59.*

Prius illud monuerimus veram oblationem expiatoriam corporis Christi, quam auctor ad Heb. Sacrificiis illis legalibus opponit, non esse ipsius Christi mortem, sed per mortem ingressum in cælum, ubi nunc pro nobis coram Deo apparet. Socin. Oper. Vol. ii. p. 162. Edit. 1656.

The *Maëlation* of him was indeed perform'd upon the Cross; but the *Oblation* of him was begun before, carried on, and not ended till he enter'd into the Holy of Holies, and there presented or offer'd up himself to God for us. *Bowyer p. 38.*

Quemadmodum legalis sacerdos in Sacrificio illo anniversario, quamvis non prius in sancta sanctorum ingredi posset, quam hostias pro peccato extrà maëtasset, sanguinem tamen ipsarum hostiarum in sacrarium inferre debebat, & ibi coram Deo expiationem, quæ eo sanguine fiebat, peragere: sic Christus, quamvis seipsum hostiam pro peccatis nostris maëtandam tradere debuerit, antequam in cælum ingrederetur: se tamen, per quem expiatio perficienda erat, coram Deo in ipso cælo deinde pro nobis sistere, & ibi nostrorum peccatorum expiationem prægere debuit, Id. ibid. p. 174.

Christ

Christ did not, properly speaking, offer himself on the Cross; i. e. non nisi morte inter- though he was as a Sacrifice slain on the Cross, and this Sacrifice was not properly speaking, finished, not only 'till after he was so slain, but even not till after he was ascended into the Presence of God. *Sacrament of the Altar*, p. 49.

Affero cum non obtulisse seipsum nisi per mortem, veniente, quamvis oblatio non ante perfecta fuerit, quam post resurrectionem, & ascensum ipsius in caelum, p. 166. Rectum est, immo necessarium, ut non ante acta fuerit expiatio, quam is in caelum assumptum sit. — Verum est, expiationem peccatorem nostrorum antequam Christus in caelum ingrederentur peractam non fuisse, p. 174.

These are they, that set themselves up for *Standards of Orthodoxy*, and have accus'd a Right Reverend Prelate of our Church of *Socinianism*! These are they, that wou'd be thought true Sons of the Church of ENGLAND, at the same Time, that they are inculcating one of the most *pernicious* of *Socinus's* Principles, in direct Opposition to the *authentic* Declarations of our Church! which may be seen at one View by the following Scheme of the Doctrine of

The Church of *England*,

and of

We must trust only in God's Mercy, and the Sacrifice, which our High-Priest and Saviour *Jesus Christ* the Son of God, *once offered upon the Cross. Book of Hom. p. 16.*

These Sacrificers.

Christ did *not* properly speaking, offer himself upon the Cross. *Sacrament of the Altar*, p. 49.

It does not appear, that Christ offered himself upon the Cross. *Brett, p. 62.*

There

There is none other Work, that can be named under Heaven, to save our Souls, but this only Work of Christ's offered himself up be-
 precious Offering of his Body upon the Altar of the Cross. *B. of Hom. p. 265.*

Christ by his own Oblation, and once Offering of himself upon the Cross. *ibid. 273.*

Almighty God! our Heavenly Father, who of thy great Mercy didst give thine only Son Jesus Christ to suffer Death upon the Cross for our Redemption, who made There [i. e. upon the Cross] by his one Oblation of himself once offered, a full perfect and sufficient Sacrifice, Oblation, &c.

Prayers of Consecration in the Communion Office.

Of the One Oblation of Christ finished upon the Cross. *Tit. of Art. XXXI.*

He hath made upon his Cross a full and sufficient Sacrifice for Thee, a perfect Cleaning of thy Sins: and herein thou needest no other Sacrifice or Oblation, no sacrificing Priest. *Book of Hom. pag. 284.*

The Cross was so far from being the Altar upon which Christ offered himself, that he rather offered himself up before. *Bowyer, pag. 50.*

It does not appear, that he made any Oblation of himself here on Earth, but what he made in the Holy Eucharist. *Brett. p. 65.*

This Sacrifice was not properly speaking finished not only 'till after he was so slain; but even not 'till after he was ascended into the Presence of God.

Sacram. of the Alt. p. 49.

The Oblation of himself was not ended, 'till he entered'd into the Holy of Holies, and there presented or offered up himself to God for us.

Bowyer, p. 38.

Christ

This Representative Sacrifice is PROPITIATORY. *Preface to the Sacrament of the Altar*: And pag. 58, the Christian Sacrifice in the Eucharist is a Sin-Offering, a propitiatory Oblation.

Christ commended to See the Sacram. of the Alt. his Church a Sacrament of Brett, and Bowyer's *An- his Body and Blood*: They *swersto the Plain Account*, have chang'd it into a Sa- as to their main Drift and crifice. *Id.* pag. 295. *Design.*

Thus we see how directly contrary to the Doctrine of the Church of *England*, the Doctrine of these *Sacrificers* is (not to mention how constant it is on the other Hand to the Doctrine of *Socinus*) to which let me add, that it is contrary likewise to the Doctrine contained in one of their favourite *primitive* Liturgies (as they call them;) for in that ascribed to St *James* there is a Prayer, the Title of which is; Ἐυχὴ τῆς θρυμιάμας τῆς εἰσόδου τῆς ἐναρξείας. and the Prayer begins thus; Δέωσα Κύεας Ἰησοῦ Κεῖσε, ὃ διὸ λόγι, ὁ ἐκείτως ἐνυλὸν θυσίαν ἀμωμον ἘΠΙ' ΣΤΑΥΡΟΥ τῷ διῶ ἀπαλειπεσάμενον. κ.τ.λ. O! our Lord and Master *Jesus Christ the Word of God*, who willingly offered thyself UPON THE CROSS a spotless Sacrifice to God, even the Father, &c.—But let me observe withal, that I may not be charged with an Absurdity, in urging Authority, which I myself have rejected, that I do not produce this as proper Authority, only as *argumentum ad hominem*: and if some Persons had thought of this, while they were writing against the *Plain Account*, they would not have been so archly severe upon the Author, for citing a Passage out of *Chrysostom*, and mentioning ancient Interpreters. — To proceed. —

The

The Question is ; Whether *Christ offered himself upon the Cross*, or elsewhere ? Our *sacrificing Adversaries*, in perfect Harmony with *SOCINUS* so far as relates to this Point are *unanimous*, that *he did not offer himself upon the Cross* ; they differ indeed a little as to the particular Time and Place, when and where he performed this *Oblation* : *SOCINUS* saith, in *Heaven after his Crucifixion* ; the *Sacrificers* at his last Supper, *before* he was fastened to the Cross. But this, as I said before, they are unanimous in, that *He did not offer himself upon the Cross*. — I on the contrary, assert with the Church of *England* (*thrice* in her Homilies, and *once* in her Liturgy, she does expressly assert it, and upon Examination will be found in several other Places more than to imply the same Truth) that *Christ did truly, and properly speaking, offer himself upon the ALTAR of the Cross*.

The Sum of what they say in Defence of their *Hypothesis* is this (b). ‘ That under the Law, the
 ‘ the Sacrifice was offered to God, *before* it was
 ‘ slain, tho’ the Oblation was not *finished* ’till *after*
 ‘ it was, the Atonement being made by the Blood
 ‘ of the slain Animal. So *Christ* offered himself to
 ‘ God, *i. e. N.B. resigned* himself to God, to be slain
 ‘ on the Cross, *before* he was fastened to the Cross.
 ‘ That he solemnly offered himself to God under
 ‘ the Pledges of Bread and Wine in the *Eucha-*
 ‘ *rist* (c). That in giving or offering the Bread
 ‘ and Wine to God, he did in his own *Intention*
 ‘ offer, and resign up his Body and Blood, as a
 ‘ Sacrifice for the Sins of Men : for when he ad-
 ‘ ministrated the Bread to the Apostles, He did ex-
 ‘ pressly declare this Bread, to be his Body *given*, or
 F offered

(b) Sacrament of the Altar, p. 46.

Id, p. 15.

‘ offered to God for them (d). He said this is
 ‘ my Body given ; not that *shall be*, but *now given*,
 ‘ or offered to God for you : he therefore made
 ‘ the Oblation of himself, when he instituted the
 ‘ Eucharist. ———! Again. ——— (e) Heb. ix. 28.
 ‘ Christ was offered to bear the Sins of many.
 ‘ But he bare our Sins in his own Body on the
 ‘ Tree, 1 Pet. ii. 24. therefore the Offering must
 ‘ proceed the Bearing. i. e. He was offered to
 ‘ bear our Sins on the Cross, before he was fasten-
 ‘ ed to the Cross (f). That to offer is to perform
 ‘ an Action, but to bear is to be passive. Now
 ‘ Christ was active, performed a solemn Action,
 ‘ when he celebrated the Eucharist, but perfectly
 ‘ passive, when he was crucified.’ ——— Let us
 distinctly take into Consideration each of these
 Particulars.

First then it is said, ‘ That under the Law the
 ‘ Sacrifice was offered before it was slain.’ Now
 this is asserted in direct Opposition to what GOD
 HIMSELF saith to Moses, Exod. xxix. 38. *This is*
that, which thou shalt OFFER UPON THE ALTAR;
two Lambs of the first Year, Day by Day, continually.
 For surely! they were not offered upon the Altar,
 before they were slain. If to this our Adversaries
 should oppose Levit. i. 3. iii. 1, 2. iv. 14. where-
 in, according to our English Translation, the Of-
 fering is supposed and declared to precede the Slay-
 ing of the Animal (*) I must observe that this Of-
 fering

(d) Bowyer, p. 38.

(e) Bowyer, p. 49. Brett. p. 59.

(f) Id. p. 62.

(†) Tho’ Dr Outram is pleased to say *tum offerebatur victi-
 cia, cum ante aram fitebatur*, lib. ii. cap. iii. §. 2. Yet let
 the judicious Reader determine, whether he does not express
 himself more accurately, when treating of the Rites and Ce-
 remonies to be used before the slaying of the Animal, he saith,

fering, as it is called in our *English* Translation, mentioned in these Places, is not properly Speaking the Oblation in the sacrificial Sense of that Word, but rather a *Dedication*, or *Consecration* of them in Order to be offered afterwards: and if we consult the Original, we shall find it so to be; for *Lev. i. 3.* in the Original stands thus.

אם עֲלֶה קָרְבָּנוֹ מִן־דְּבָקָר זָכָר תָּמִים יִקְרִיבוּ אֶל־פֶּתַח אהל מִעַד יִקְרִיב אֹתוֹ If his Offering be a burnt Sacrifice of the Herd, he shall (+) BRING a Male without blemish: to the Door of the Tabernacle of the Congregation shall he bring it. — And the same Word which in this Verse our Translators had wrongly translated *offer*, in *ver. 5.* they have rightly translated *bring*. The Priests, Aaron's Sons shall BRING the Blood, and sprinkle the Blood round about upon the Altar. The same Word is used likewise in those Verses cited from *Lev. iii.* and *iv.* so that this can be of no Service to them, it being impossible to be made appear from these Places, that the Animal was, properly speaking, *offered* before it was slain. Mr *Bowyer* indeed is pleased to say (g) that all the Sacrifices were first offered whilst alive, and then slain upon the Altar. But in this, I believe,

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lib. i. cap. xv. Sub fine de eis (ritibus) agimus, quibus victima ante aram stata Sacrandæ, ac devovenda fuit. I observe farther that in Order to support this Opinion of the Oblation's preceding the Maſtation, he ſaith, *lib. i. cap. 15. §. 4. Ego facile in Sacrificiis duplicem agnosco Oblationem, imò verò in ipsis sacris literis duplicem passim poni video, alteram victimæ adhuc viventis, alteram sanguinis & ablegminum; seu mox alteram mox maſtandæ alteram jam maſtatæ victimæ.* Which whoever shall assert concerning the Oblation of Christ, will flatly contradict the expreſs Words of holy Writ. For, *As it is appointed unto Men once to die, but after this the Judgment, so Christ was once offer'd* (and never more than once) *to bear the Sins of many,* *Heb. ix. 27, 28.*

(+) קָרַב in *Kal* appropinquavit, in *Hiphil* הקריב appropinquare fecit.

(g) Pag. 38.

his Colleagues will give him up, it being *absolutely* and *evidently* wrong at first Sight. For they did *not* slay the Animal *upon the Altar* : but having first killed it in some other Place, the *Blood*, or some other Part of it, was brought to the *Altar*, and there poured out, or sprinkled, or consumed in the Fire upon the Altar : and THIS was properly speaking the *Oblation*, which was not, as these Authors would persuade us, the *Beginning*, but the *Conclusion* of that Religious Service. It (the Oblation, properly so called in the sacrificial Sense of the Word) consisting in the Blood of the slain Animal being poured out or sprinkled *upon the Altar*, or the Carcase or some part of it being burnt *thereupon*. This will evidently appear from a Perusal of the Book of *Leviticus*, and therefore there is no Occasion to be tedious in multiplying Quotations. — And this there is the less Necessity to enlarge upon, because the Author of the *Sacrament of the Altar* has expressly owned it, p. 38. in these Words, (tho in flat Contradiction to what he afterwards asserts p. 49) ‘ If the Symbols of Bread and Wine
‘ are to be *offered* to God, as the Representatives
‘ of *Christ’s* Body and Blood, then *that on which*
‘ *they are offered, not only may be, but properly is cal-*
‘ *led an Altar* ; for N. B. what is the peculiar Pur-
‘ pose of an Altar, but to *offer thereupon* (b) ? ’

What has led these Authors into this Mistake of asserting, that under the Law the Sacrifice was *offered before* it was *slain* ; and has put them upon contradicting the Doctrine of our Church (for her Doctrine is, as I have already shewed, that *Christ offered himself upon the Altar of the Cross*) is their using the Word *offer* in such a vague indeterminate Sense.

(b) This is again repeated three times, p. 45, 46, 47. M. Beyer saith likewise the same, p. 46.

Sense. *Christ* offered himself *i. e.* (say they) he *resigned* himself to be slain on the Cross, before he was fastened to it. But in the Name of Criticism! Does the Word *offer*, when it is used as a *sacrificial* Term, signify the same, as to *resign*? If it does, then I affirm, he *offered* himself in the Garden, when *Judas* with the Multitude approached to take him: for *then* it was, that he *resigned* himself up to be slain. He could have prayed to his Father, and he should presently have given him more than twelve Legions of Angels, to have rescued him out of the Hands of his Enemies; but instead of this he patiently *resigned* himself up to *their* Will. And let it be observed that here was more than an *intentional*, here was an *actual* Resignation of himself to be slain on the Cross: and if this *Resignation* is to be called the *Oblation* of *Christ*, it was performed in the Garden, *after* his eating the Passover, and instituting the *Lord's Supper*, not *at* the very Time of Institution.

If to this it should be objected, that our Saviour, before he went into the Garden, and probably immediately after instituting the Lord's Supper, in that solemn Prayer to the Father recorded *John* xvii. saith, *I have FINISHED the Work, which thou gavest me to do.* But his offering himself up as a Sacrifice to God, was the greatest Work he had to do here on Earth; and therefore *before* he began this Address to God, he must have *offered* himself. I say, if this shou'd be objected, I reply that his *actually* laying down his Life, as a Ransom for the Sins of the whole World, was as it is termed in the Objection, the *greatest* Work he had to do here on Earth. If therefore this Objection proves any Thing, it proves too much; and for this Reason it is plain, that our Saviour meant this of *that* Work *only*,
which

which God had given him to do as a *Prophet*. This he had certainly *finished*; but he had not yet put away Sin by the *Sacrifice* of himself.

In the next Place it is said, that Christ made the *Oblation* of himself, when he instituted the Eucharist; because, when he administer'd the Bread to his Disciples, he did expressly declare this Bread to be his Body *given* for them. He said, This is my Body *given*; not that *shall be*, but *now given*, or *offer'd* to God for you.—This Argument drawn from a suppos'd Necessity of interpreting the Words of Institution *literally*, I have given a sufficient Answer to already, *pag.* 12, 13. and to avoid Repetition, thither I refer the Reader.

In the third Place.—*Heb.* ix, 28. *1 Pet.* ii. 24. *Christ was offer'd to bear the Sins of many: He bare our Sins in his own Body on the Tree.* From whence it is concluded, that the *Offering* must precede the *Bearing*. Yes! it must so perhaps in the Order of our *Ideas*, but not in point of Time: for the *true* and the *full* Meaning of these Texts may, I conceive, be express'd in these Words: *He bare our Sins in his own Body, by being offer'd on the Tree.*—Christ was *offer'd* (say they) to bear our Sins on the Cross, *before* he actually did bear them on the Cross, *i. e.* before he was fasten'd to the Cross. Here again the Word *offer'd* is us'd in a very loose improper Sense. If they mean, that Christ *resign'd* himself up to be slain, *before* he actually was slain; who denies it? or who ever did? But if they mean, that he was *offer'd* up [in the *sacrisical* Sense of that Word, or] as a *Sacrifice* to God, *before* he was fasten'd to the Cross; I do say, they flatly contradict *Heb.* ix. 25, 26, 27, 28. and x. from the Beginning to the End of the *fourteenth* Verse. This will appear to any *unprejudic'd* Person at first Sight. For from
Heb.

Heb. i. x. 25, 26. and Heb. x. 5, 10. compar'd it is evident, that the *Offering* of Christ in the *scriptural* Sense of the Term, is the same as the *Sacrifice of HIMSELF, i. e. of his Body, his real Flesh and Blood.* And though it is no where said in Scripture in so many Words, that Christ *offered* himself upon the Cross: Yet it may by *plain* and *necessary* Consequence be drawn from hence.

Lastly, It is said, 'That to *offer* is to perform 'an *Action*, but to *bear* is to be *passive*. Now Christ 'was *active*, perform'd a solemn *Action*, when he instituted the Eucharist, but perfectly *passive* when 'he was crucified.' In Answer to this, I only beg leave to remind these Gentlemen of the Words of our blessed Saviour himself. *John x. 15, 17, 18. I lay down my Life for the Sheep. Therefore doth the Father love me, because I lay down my Life, that I might take it again. NO MAN TAKETH IT FROM ME, BUT I LAY IT DOWN OF MY SELF.* Which Words are a full Confutation of all that simple Talk, which Dr Brett has transcrib'd from Mr *Johnson* of Christ's being wholly passive on the Cross, and the Conclusions drawn from thence.

Before I proceed any farther, I believe it will not be altogether improper for me, to apply once more to the Determinations of the *Church of England* in my Defence. *Art. xxxi. the Title of which is; Of the one Oblation of Christ FINISHED upon the Cross.*—And the Article itself begins thus: *The OFFERING of Christ once made, is that perfect Redemption, Propitiation and Satisfaction for all the Sins of the whole World, &c.* Now how was this Redemption, Propitiation, and Satisfaction effected, but by Christ's actually giving his Life a Ransom for many? or as St. *John* expresses it, (i) by his
laying

laying down his Life for us? And *where* did he *lay down his Life* for us, but *upon the Cross*? Besides that the Title of the Article points this out to us. So that from hence likewise it appears, that our Church's Doctrine is, that *Christ offer'd himself upon the Cross*; and that this *Oblation* was *finished* also upon the Cross. Whereas these *Sacrificers* assert, that *Christ* did *not* offer himself upon the Cross, and that this Sacrifice, or Oblation was *not* finished, till after he was ascended into the Presence of God.— And let them not think to evade the Force of this, by saying it was levell'd against the *Papists*; for it as flatly contradicts *their* Doctrine, in *ipsissimis verbis*, as it does that of the *Papists*.

But it will be said perhaps, that supposing *Christ* did, truly and properly, *offer himself upon the Cross*; yet since he was a Priest after the Order of *Melchisedec*, he must have *offer'd* up the Bread and Wine at his last Supper (k.) For, 'if we enquire what *Melchisedec* offer'd, we can find only *Bread* and *Wine*; we read of nothing else brought forth by him. And as our Saviour was a Priest according to *his* Order, it was necessary that he should also offer *Bread* and *Wine* as *Melchisedec*.— And 'if *Christ* offered *Bread* and *Wine* in the holy Eucharist, we also must do the same, for we are commanded to do as he did.' And that *Melchisedec* offer'd up the *Bread* and *Wine* in Sacrifice to God, Mr *Bowyer* is pleas'd to say (l) the *Primitive* Fathers *unanimously* assert. — *Tertullian*, I presume, this Gentleman will allow to be a *primitive* Father; and he asserts the contrary (*lib. adversus Judæos*, §. 3.) in these Words. *Melchisedec ipsi ABRAHAMO — revertenti de prælio panem, & vinum obtulit.* And Mr *Johnson* in his *Unbloody*
Sacrifice

(k) Brett. p. 77.

(l) Pag. 36.

Sacrifice, tells us that *Justin Martyr*, *Tertullian*, and *Origen* take no Notice of *Melchisedec*'s sacrificing the Bread and Wine : and very truly observes in the same Place, that *Cyprian* was the first among the Fathers of the Christian Church who broached this Doctrine. — But to pass by this. —

Let us hear the Reasons assigned to prove, that *Melchisedec* offered up the Bread and Wine, which he brought forth, in Sacrifice to God.

‘ We read (saith Dr *Brett* (m)) that he brought forth Bread and Wine. But why did he bring it forth, unless for Sacrifice? For it immediately follows, *and he was Priest of the most high God*. Why is such particular Notice taken of his being a *Priest*, if it had not been to inform us, that the *Bread and Wine* was the Sacrifice offered? —

In return, I must take the Liberty likewise to ask a few Questions. We read that *Melchisedec* King of Salem brought forth Bread and Wine : but why did he bring them forth, if it was not to entertain *Abraham*? Why is such particular Notice taken of his being a *King*, unless it had been to inform us, that he *as a King* treated *Abraham* and all his Army? — But it is said, ‘ he had no Occasion to bring forth such Provisions, merely to entertain *Abraham*, who at that Time certainly had no Need of them, being plentifully stored with the Spoils of his Enemies. And if the Bread and Wine was not brought forth as a Sacrifice, it was brought without any Occasion for it.’ — I answer, there was Occasion for it, notwithstanding his being plentifully stored with the Spoils of his Enemies, for *Abraham* had lift up his Hand unto the Lord, the most high God, Creator of Heaven and Earth, that he would not take any Thing out of them.

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them. But it may be said that the *Young Men* had eaten of the Spoils. True! A short Repast probably immediately after the Battle was over; which might not render another Entertainment wholly unnecessary, both in Respect of *Melchisedec's* Magnificence, and in common Civility, as well as Gratitude to *Abraham*. — But it is said, that ‘it is certain *Melchisedec* came to meet *Abraham* as a Priest, for *Moses* expressly mentions his Coming, as such, saying, *he was Priest of the most high God.*’ I reply, it is certain *Melchisedec* came to meet *Abraham*, as a King; for *Moses* expressly mentions his Coming as such, saying, *Melchisedec KING of Salem, brought forth Bread and Wine:* Upon the Whole therefore, why may we not conclude with a learned Critic (n), *Rex erat, & sic panem & vinum obtulit, Sacerdos erat, & sic benedixit, Abrahamo?*

If I should be asked, wherein then was *Melchisedec* a Type of *Christ*, if not in this, that each of them offered a Sacrifice of *Bread and Wine*? I must refer those that ask me, to the Epistle to the *Hebrews* (o). Wherein it deserves our particular Observation, that the Author, tho’ he professedly

(n) *Apud Poli Synops. Criticorum.*

(o) Cap. v. vi. vii. Unum autem alterum adumbrare potest vel re aliquâ, quam cum altero communem habet, — vel rei, quæ alteri insit, Symbolo — vel denique alio quovis modo, quo utique fiat ut res adumbrans cum adumbratâ aliquatenus comparari queat. Uti *Melchizedecus Dei Sacerdos æternus* nostrum Sacerdotem *Jesus Christum* adumbravit. Enim verò etiamsi *Melchizedecus* reipsâ quidem Sacerdos æternus non extiterit, ei tamen æternitatis speciem, tenuem illam quidem & umbratilem, attribuerunt sacra literæ; utpotè quæ tam illustri viri neque parentes, neque genealogiam, neque ortum obituque memoraverunt, sed, contrâ atque in tantis viris facere solent, divino consilio retinuerunt. Outram. de Sacrif. lib. i. cap. xviii. Mox ab initio.

fedly draws a Parallel between our Saviour and
Melchisedec, shewing in what Respects one was a
 Type of the other, yet gives not so much as the
 least Hint, that either our Saviour or *Melchisedec*
 sacrificed the Bread or Wine. — To this it may
 be objected (*p*), that ‘ when the Types of the
 ‘ Old Testament are alleged in the New, the most
 ‘ principal, and obvious Correspondence of one
 ‘ with the other is oftentimes omitted. *v. gr.* *John*
 ‘ *ii. 19.* when our Saviour says, *Destroy this*
 ‘ *Temple, and I will raise it up in three Days,* No
 ‘ one can doubt, but that our Saviour in these
 ‘ Words affirms the Temple to be a Type of his
 ‘ Body; yet he omits to mention the main Thing,
 ‘ wherein they agreed, which was the Inhabita-
 ‘ tion of the Deity. So likewise *John iii. 14.* our
 ‘ Saviour saith, *as Moses lift up the Serpent in the*
 ‘ *Wilderness: even so must the Son of Man be lifted*
 ‘ *up;* yet here is no Notice taken of that, which
 ‘ ’tis supposed all Men will allow to be the most
 ‘ apt Point of Correspondence, *viz.* that as the
 ‘ Right of the brazen Serpent was a Cure to them,
 ‘ who had been poisoned with the Bite of the
 ‘ fiery Serpents, so Faith in *Christ* is the certain
 ‘ Antidote against Sin. — Again. — St PAUL
 ‘ runs a parallel between *Sarah* and *Isaac*, and the
 ‘ Christian Church and People on one Part; and
 ‘ *Agar* and *Ishmael*, and the Jewish Synagogue
 ‘ and People on the other Part; but he omits to
 ‘ mention that, which was as a clear Coincidence,
 ‘ as any that he mentions, *viz.* that *Ishmael* was
 ‘ *circumcised*, yet cast out, and not permitted to
 ‘ be Coheir with *Isaac.*’ — In answer to
 which I observe, that in these Instances, the omit-
 ted Correspondences are so plain and obvious, that
 there

there was no Necessity expressly to mention them : every one discovers them at first Sight. But what is it makes the Correspondence so plain and obvious ? What ! but the *express* Mention of that Particular, wherein they do agree, in the Writings of the *Old Testament*, which being so familiarly known, needed not to be repeated by the Writers of the *New*. That the Temple was the Place of God's more immediate Presence, wherein he might be said to *dwell*, appears from those many Expressions in the *Old Testament*, of it's being *the House of the Lord* ; *an Habitation for the mighty God of Jacob* ; of the *Lord's choosing Sion*, and *desiring it for his Habitation*, saying, *this is my Rest for ever ; here will I dwell, for I have desired it* ; of it's being *the Place where his Honour dwelt* ; and *Solomon* at the Dedication of it said, *he had built God an House to dwell in, a settled Place for him to abide in for ever*. — And it is expressly said in the History of the Serpent, which *Moses* set up in the Wilderness, that every one, that had been bitten by the *fiery Serpent*, was cured by looking up to the *brazen Serpent*. — So likewise in the Case of *Ishmael* it was well known, because recorded of him in the History, that he was *circumcised*, yet nevertheless he was cast out ; for the Son of the Bond-Woman was not to be Heir with the Son of the Free. — But as concerning *Melchisedec*, there is not the least Notice taken either in the History, or by the Apostle in his Parallel between *him* and our Saviour, that he *offered up the Bread and Wine* in Sacrifice to God : from whence I think we may fairly conclude, that he *certainly* did not.

Another Argument, urged by the Assertors of a proper Sacrifice in the *Lord's Supper*, in Defense of their Hypothesis, is drawn from 1 Cor. x. 14 — 21. *Dearlly beloved flee from Idolatry*. — 15 l

Speak as unto wise Men, judge ye what I say. 16 The Cup of Blessing, which we bless, is it not the Communion of the Blood of Christ? The Bread, which we break, is it not the Communion of the Body of Christ? 17. For we being many, are one Bread, and one Body: for we are all Partakers of that one Bread. 18. Behold Israel after the Flesh: are not they, which eat of the Sacrifices, Partakers of the Altar? 19. What say I then? That an Idol is any Thing, or that which is offered in Sacrifice to Idols is any Thing? 20. But I say, that the Things which the Gentiles sacrifice, they sacrifice to Devils, and not to God: and I would not that ye should have Fellowship with Devils. 21. Ye cannot drink the Cup of the Lord, and the Cup of Devils: ye cannot be Partakers of the Lord's Table, and of the Table of Devils.

Upon this Passage the Author of the *Plain Account* made the following *just* Observation. p. 47.

‘ That tho’ St Paul found Occasion to speak here
 ‘ expressly of Offerings and Sacrifices made to
 ‘ Idols; and of the Altar in the Jewish Temple:
 ‘ yet when he comes to speak of the Lord’s Supper,
 ‘ he does not once represent the Bread and Wine, as
 ‘ Things offered or sacrificed to God upon an Altar;
 ‘ (which he cou’d not have avoided, had he had
 ‘ that Notion of them) but in the plainest Words
 ‘ speaks of the Cup of the Lord, and of the Table
 ‘ of the Lord, and not of any Altar, or of any
 ‘ Offering of the Bread and Wine, or any Sacrifice
 ‘ made to God upon an Altar. And this, I think,
 ‘ will be found a good Argument against the
 ‘ Things themselves (q).’

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(q) All that the Author of the Sacrament of the Altar saith in Relation to this, is in the following *polite* Style, ‘ Now he comes to *fight Tooth and Nail* with the Assertors of a Representative

In Opposition to this it is alledged (*r*), that tho' the Apostle does not expressly say, that the *Bread* and *Wine* were offered to God, yet it is plainly implied in the Comparison between the Table of the Lord, and the Table of Devils. — The Eucharist, and the Heathen Sacrifices. — That the Cup of Devils was that, which was *offered* to Devils; and so called because it was offered to them: and therefore the Cup of the Lord does as plainly signify that, which was *offered* to him. — That the *Table* of Devils signifies the *Altar*, whereon the Sacrifices to Devils were *offered*: and therefore the *Table* of the *Lord* must mean the *Altar* of the *Lord* and be so called because something was *offered* to him on it. — And that unless we take it for granted, that the *Eucharistical* Bread and Cup had been *offered*, the Parallel will be lost.

In all which it is either directly *asserted*, or strongly *implied*, that no two things may be compar'd together, or can be parallel each to the other, except they agree in *every* particular: whereas I humbly conceive, that there is a sufficient Ground for Comparison, or to make the Parallel good, if there be an *Agreement* in the *main* Features, and *principal* Character, according to that trite Maxim of the Schools, *Quæ in aliquo tertio conveniunt, eadem & inter se conveniunt*. — The Heathen's Sacrifices, and the Feasts upon them, were perform'd in a RELIGIOUS HONOUR to the Deities they worshipped; and every one, who join'd in, or assisted at these *Sacrifices*, or *Feasts*, were suppos'd to do it as an act of

‘ sentative Sacrifice in the holy Eucharist, and thinks he *has* us
‘ *hard* and *fast*. But all this is nothing but a *petitio principii*, a
‘ right down Begging of the Question. *Sacrament of the Altar*,
‘ p. 36, 37.’

(*r*) See *Bowyer*, p. 46. *Brett*, p. 47. *Sacrament of the Altar*, p. 29.

of *religious Homage* to that particular Deity, to whom the Sacrifice was *offer'd*.— The eating Bread, and drinking Wine in the *Lord's-Supper* is an act of RELIGIOUS HONOUR to *Christ*, by virtue of whose *command alone*, it becomes our Duty, and in *Obedience* to whose command alone, we perform those *sacred Actions*. And therefore it is plain, that the Meaning of, *ye cannot Drink the Cup of the Lord, and the Cup of Devils: ye cannot be partakers of the Lord's Table, and of the Table of Devils*, is (as the Author of the *Plain Account* hath judiciously express'd it, p. 37.) ' You, who are Christians, and therefore
 ' are obliged to discourage every Appearance of
 ' that Worship of Dæmons, which *Christ* came to
 ' abolish, cannot without great Crime, drink at
 ' the *Lord's Supper*, in Remembrance of *Christ's*
 ' Blood; and drink also with the Heathens of the
 ' Cup, which they drink at their Feasts in Honour
 ' to their false Gods. You cannot without Guilt
 ' partake of the *Lord's Table*, by eating Bread in
 ' Remembrance of him; and by this Action pro-
 ' fessing your selves his Disciples, and in Fellow-
 ' ship with him: and also partake of the *Tables* of
 ' these false Gods, by eating of the Sacrifices offer'd
 ' them. You cannot be really the *Disciples* of
 ' *Christ*, and of any of these *false Gods* at the same
 ' time. Nor can you perform one religious Action
 ' in Honour to *Him*; and another of the same kind,
 ' which (whatever your own Thoughts be) will ap-
 ' pear to all around you, to be perform'd in Honour
 ' to the *Idols* of the Heathens; without great Incon-
 ' sistency, and very bad Consequences from such
 ' Behaviour.'— The Design of the Apostle, was to dissuade the *Corinthians* from going to Feasts in the Idol-Temple with their Heathen-Neighbours; and as the *Medium* of his Argument, to prove the Incongruity, and Sinfulness of going to them, he reminds

minds them of a *religious* Feast they had among themselves in *Honour to Christ*; and tells them, that as by partaking of Bread and Wine in the *Lord's-Supper*, they did declare themselves to be in Communion and Fellowship with *Christ*, and thereby own'd *him* for their Lord and Master; so their partaking of the Feasts in the Idol-Temples wou'd be a public Declaration of their joining in the Worship of those *false Gods*. Which at least was a great Absurdity of Behaviour; and not only so, but likewise a Crime to *pay*, or even to *appear* to pay the same Act of outward Worship, and religious Homage to a *false God*, as they did to *Christ*: — And let it not be said any more, that the *Table of Devils* signifies the *Altar*, whereon the Sacrifices to the Devils were offer'd: and therefore the *Table of the Lord* must mean the *Altar* of the Lord, and be so called, because something was *offer'd* to him on it; for this the Author of the *Plain Account* has sufficiently confuted already, p. 52. in these Words,

“ St Paul’s sole End being to dissuade the *Christians*
 “ from partaking of these Feasts with the *Heathens*;
 “ for which he urges the *Inconsistency* of their being
 “ Partakers of the *Table* of the Lord, and of the
 “ *Tables* of Devils, [it is plain that] in this Argu-
 “ ment the *Table* of the Lord cannot be oppos’d to
 “ the *Altars* of *Dæmons*, but to those *Tables*, to
 “ which *Christians* were enticed by their *Heathen*
 “ Neighbours: and therefore must come under
 “ the same Notion of a *Table*, properly so called,
 “ with those *Tables*, at which the *Heathens* feasted.”

Neither let it be again repeated (s), that St Paul does not call it simply a *Table*, but the *Table of the Lord*; and this Phrase being made use of to denote an *Altar* in all other places of Scripture; [the old
 Testa-

Testament] we must be strangely prejudiced, if we will, against such Evidence, take it in another Sense in this Text of *St Paul*: for to this likewise there has been a full and sufficient Answer given in the *Plain Account*, p. 48, 49. ‘ An *Altar* acknowledged, and declar’d to be so in all it’s Principal Uses, but serving also in some other Respects the Uses of a *Table*, may be justly sometimes call’d a *Table*. But it cannot follow from hence, that a *Table*, never plainly declar’d to serve any one purpose of an *Altar*, nor once call’d by that name, may properly be thought, or call’d so. — The *Jewish Altar* having been always declar’d an *Altar*; and yet serving some Purposes of a *Table*; might be sometimes call’d by this Name, without any Derogation from it’s higher Title. But the *Table* used in the *Lord’s Supper*, having never been declar’d, or call’d an *Altar*, nor appointed to serve any one peculiar Purpose of an *Altar*, ought to retain it’s one only original Name; and cannot properly be called by any *other*, which carries along with it an *Idea* of Uses, for which a *Table* was never design’d.’

To this it is objected, that the Author of the Epistle to the *Hebrews* does expressly call the *Table*, appointed to be used in the *Lord’s Supper*, an *Altar*; saying, *Heb. xiii. 10. We have an ALTAR whereof they have no right to eat, who serve the Tabernacle.* The Sum of what they say, to prove that this Text refers to the *Lord’s Supper*; and that by *Altar* is to be understood the *Table*, to be used in the Celebration thereof, is This (*t*): ‘ That the Word *eat* is to be understood *literally*, to signify *oral* eating, or eating with the Mouth; — That nothing can

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(*t*) See Sacrament of the Altar, p. 59. *Brett.* p. 51. *Bowyer.* p. 55.

‘ be orally eaten, but what is *material* ;— That since
 ‘ there is an *Altar* off, or from which we are orally
 ‘ to eat, therefore there must be a *material Sacrifice*
 ‘ in the Christian Church ; but nothing in the
 ‘ Christian Church, except the *Lord’s Supper*, can
 ‘ be a *material Sacrifice*, &c.’

But what, if this Passage must be understood *Figuratively* ? What if the *literal* Construction of this Text be not so pertinent to the Apostle’s Argument in this Place ? Then the Consequence is, that there is *no material Sacrifice* in the Christian Church ; that the *Lord’s Supper* is not a Sacrifice, nor the Table, properly speaking, an *Altar*.

Let us therefore, in order to discover it’s true Meaning, consider this Text, as it stands connected with the Context. *ver. 7 — 15.*

7. Remember, them which have the Rule over you, [gr. your Rulers] who have spoken unto you the Word of God : whose faith follow, considering the End of their Conversation. — 8. Jesus Christ the same Yesterday to Day, and for ever. 9. Be not carried about with divers and strange Doctrines : For it is a good Thing, that the Heart be establish’d with Grace, not with Meats, which have not profited them, that have been occupied therein. 10. We have an Altar, whereof they have no right to eat, which serve the Tabernacle.— 11. For the Bodies of those Beasts, whose Blood is brought into the Sanctuary by the High-Priest for Sin, are burnt without the Camp. — 12. Wherefore Jesus also, that he might sanctify the People with his own Blood, suffered without the Gate. 13. Let us go forth therefore unto him without the Camp, bearing his Reproach. 14. For here we have no continuing City, but we seek one to come. By him therefore let us offer the Sacrifice of Praise to God continually, that is, the Fruits of our Lips, giving Thanks to his Name.

Before

Before I proceed to lay before the Reader a Paraphrase of these Words, it will be necessary for me to observe, in the first Place; that this Epistle was directed to *believing Jews*, who liv'd within the Confines of *Judea*; and upon that account more liable to be perverted from the Faith, both by the Arguments of the *unbelieving Jews*, their Neighbours, and former Acquaintance; and also by the Persecutions, which the Christians in those Parts were always liable to, and almost constantly underwent. Against both these the Apostle endeavours to arm them, shewing by a Variety of Arguments the great Superiority of the *Gospel* Dispensation over that of *Moses*; and laying before them a large Exhortation to *Patience* under Sufferings: and at last proceeds to the Conclusion of his Letter by giving them some general independent Lessons of Morality. But the main End he had in view in writing this Epistle, dwelling strongly upon his Mind (which was to preserve them from falling back to the *Law of Moses*, and resting their hopes of Salvation on an exact Observance of the *Rituals* of that Law:) upon mentioning their *Teachers*, who first converted them to the Faith, the former Argument, which fill'd and warmed his Mind, broke out again into what we find in the foregoing Paragraph.— Which, we may observe in the next Place, is wrote in a great Measure in a *Figurative* Style: the Gospel by a *Figure* is call'd *Grace*; and by the same *Figure*, the *Law* is call'd *Meats*; the forsaking the *Law of Moses*, and adhering to the Gospel only, is in a *Figurative* way of Speaking, likewise term'd *following Christ without the Camp*. Why therefore may not the partaking, or eating of the *Christian Altar*, by a like *Figure*, signify the receiving Benefit from *Christ* crucified? especially if we consider, that throughout the Apostle's whole

Discourse in this *Epistle* (as the Author of the *Plain Account* has justly observ'd p. 97.) *Christ* himself is the *High-Priest*, the *Offerer*, the *Sacrificer* of himself: and therefore nothing but the real *Cross*, upon which *Christ* offer'd himself, can be the *Christian Altar* in his [the *Apostle's*] Language.— *Thirdly*, I would observe with the Author of the *Plain Account*, that it is not a *strict* Argument, only an *Illustration* of what he is desirous to convince them of; a *particular* kind of Discourse, very allowable from the Custom of *that* Age, and the Principles of those, with whom this Writer had to do; and not at all derogatory to the *Writer* himself, who never wish'd it to conclude more, than he Originally design'd it to do.— And the meaning of it may, I think, be *truly* express'd in the following Paraphrase.— *ver. 7.* ‘ Remember your Pastors and
‘ Teachers, who first preach'd the Gospel to you;
‘ and considering the Conclusion of their Life and
‘ Behaviour, imitate their Faith. 8. For the Ob-
‘ ject of their Faith *Jesus Christ* is the same now, as
‘ he was then, and will be the same for ever, to
‘ the end of Time. 9. Therefore let me exhort
‘ you, not to listen to such Doctrines, as are dif-
‘ ferent from what they taught you, and which
‘ make no part of the Gospel of *Christ*, as that
‘ there is a Necessity ye should still continue to
‘ observe the Law of *Moses*, in order to your Justifi-
‘ cation: for it is much better to adhere to the
‘ Gospel only, trusting in the Sacrifice of *Christ*
‘ alone; and not in any of the *Jewish* Sacrifices,
‘ which have not profited them, who have been
‘ occupied therein. 10. Neither suffer your selves
‘ to be drawn aside from the Gospel, with that
‘ Argument, that unless ye adhere to the Law of
‘ *Moses*, ye cannot receive any Benefit from the
‘ Sacrifices offer'd at the Temple: for under the
‘ Gospel!

‘ Gospel there is a Sacrifice of much greater Value,
 ‘ of more universal Extent, and Influence, viz;
 ‘ the Sacrifice of *Christ Jesus* himself upon the
 ‘ Altar of the Cross; which those, who still ad-
 ‘ here to the Law of *Moses*, can receive no Benefit
 ‘ from: *Christ is become of none effect to them, who-*
 ‘ *soever of them are justified by the Law, they are*
 ‘ *fallen from Grace: Christ shall profit them nothing.*
 ‘ *Gal. v. 4, 2.* 11. And remember that the Bo-
 ‘ dies of those Beasts, whose Blood is brought into
 ‘ the Sanctuary, by the High-Priest on the Day
 ‘ of Expiation, are burnt without the Camp .12.
 ‘ In Conformity to which *Jesus* also, that he might
 ‘ sanctify the People with his own Blood, suffer’d
 ‘ without the Gate. 13. Let us therefore go forth
 ‘ to him, away from the *legal* Institutions, bear-
 ‘ ing the Reproach of trusting in a crucified Savi-
 ‘ our: Let us, I say go forth to him without the
 ‘ Camp; *i. e.* leave the *Rituals* of the *Law of Moses*,
 ‘ and rest our hopes of Salvation only in *Faith*.
 ‘ 14. For this City of *Jerusalem*, together with the
 ‘ Temple, will soon be destroy’d, and then of
 ‘ course all the Sacrifices, and Oblations, and ri-
 ‘ tual Services perform’d therein will cease, and be
 ‘ no more for ever. Therefore we should take
 ‘ care to secure to ourselves, an Inheritance in
 ‘ the new *Jerusalem*, which is to be obtain’d not
 ‘ by an Observance of the Law of *Moses*; but thro’
 ‘ Faith in *Christ*. 15. Accordingly let us apply
 ‘ our selves to God thro’ him, as our only Media-
 ‘ tor, and High-Priest, *who is able to save them*
 ‘ *to the uttermost, that come unto God by him, seeing*
 ‘ *he ever liveth to make Intercession for them:* And
 ‘ let us constantly offer up our Sacrifices thro’ him;
 ‘ not *material* Sacrifices, such as the *Jews* offer up
 ‘ in their Temple; but the *spiritual* Sacrifice of
 ‘ Praise,

‘ Praise, and Thansgiving, *i. e.* the Fruit of our
‘ Lips, giving Thanks to his Name.’

If we observe the Apostle’s Design in this Place, it will appear that he had not the least Occasion to speak here of the *Lord’s-Supper*. His Design was to excite the *Hebrews* to a *true Faith* in *Christ*, and not to trust to the *Law of Moses* for *Justification*. In order to do this, it was not so much to his Purpose to say, ‘ If ye still adhere to the Law of *Moses*, ‘ and depend on that for Justification, ye cannot ‘ be Partakers of the *Lord’s-Supper*.’ But to say, ‘ If ye still adhere to the Law of *Moses*, and expect ‘ Salvation not thro’ the Merits of *Christ’s* Death, ‘ but an exact Observance of the *Rituals* of the Law, ‘ ye cannot receive any Benefit from *his* Death, ‘ *Christ shall profit you nothing* ;’ This is an Argument to his Purpose, and prov’d all that he aim’d at. And what will, I think, confirm this Interpretation of the Text with all considering Persons, is this ; that *St Paul*, when he had the same end in View, in writing to the *Galatians*, actually did make use of this Argument in *plain* Terms, which Words I have inserted into the Paraphrase of the Text, under Debate, as being parallel thereto.

That the *general* Design of this Epistle to the *Hebrews*, is the same of that of the *Galatians*, is evident to every one, who has but just look’d into them, *viz.* to shew the *Nullity* and *Insignificancy* of the *Mosaic* Institutions under the *Gospel* ; and that Faith alone is the Means of Justification ; and therefore the *same* Arguments, the Apostle made use of in *one*, ’tis reasonable to think he wou’d make use of in the *other* also ; tho’ express’d in a *different* Manner, according to the different Tempers, Manners, and Customs of the Persons to whom he wrote. And in this Epistle to the *Hebrews*, we
may

may observe, the Apostle throughout speaks of *Christian Privileges* in *Jewish Phrases*, and therefore they are to be interpreted *accordingly*; nor can we have a better Clue to guide us to the *true Meaning* of them, than what the Apostle speaks more *plainly*, when he is treating of the same Subject to other Persons.— This is the Method I have taken, in order to find out the true Interpretation of this Text.— And I thought it might be of use thus largely to lay before the Reader, the Design of the Apostle in this Place; because it is indeed the *ONLY* Text, which at *first Sight* seems to speak on our Adversaries behalf.— But to proceed.—

The Author of the *Plain Account* had observ'd, p. 49, 50. ' That as the *Lord's-Supper* answers to, ' and takes it's name from the *Paschal Supper*; so ' the *Lord's Table* answers to the *Table* that was ' spread for the Partaking of that *Supper*.— that ' the *Paschal Supper* was distinct from the *Sacrifice* ' of the *Lamb*; and after it. To this alone it is ' that the *Lord's Supper* answers; which was made ' to consist in eating and drinking *Bread and Wine*, ' in Remembrance of that *Offering* once made by ' *Christ*: of which *Offering* itself it was impossible ' for *Christians* to eat. And consequently, as the ' *Lord's Supper* answers not to the *Sacrifice* of the ' *Lamb*, but to the *Commemorative Supper*, celebrated by the *Jews* after that *Sacrifice*; so the ' *Lord's Table* does not come in the place of the ' *Altar*, on which the *Lamb* was sacrific'd; but of ' that *Table*, on which the *Paschal Supper* was put, ' in order to be eaten (with the Cup of *Blessing* or ' *Thanksgiving*, which was no part of the foregoing ' *Sacrifice*) in Memory of their great Deliverance ' out of *Egypt*; and in their own Houses, where ' there could be no thought of any *Altar*.'

In Opposition to this it is said, (n) that since the *Lord's Supper* answers to the *Paschal Supper*, it must be a Feast on a Commemorative Sacrifice, because that was so ; ' That as what the *Paschal Supper* consisted of had been offer'd to God, so the *Bread* and *Wine*, of which the *Lord's Supper* consists, are likewise to be offer'd to God.'— Again.— ' That as the *Lord's Supper* answers to the *Paschal Supper*, one as well as the other must be a Feast on a Sacrifice ; and consequently the *Lord's Table* answer to the *Altar*, on which the *Paschal Lamb* was offer'd.'— ' That unless we suppose, the *Lord's Supper* answers to the *Paschal Supper*, as what is eaten in each of them was first offered to God ; there is not Agreement enough between them to say one answers to the other, &c.' As if no two Things could be said to answer one another, unless they agreed in every Particular !

That the *Lamb*, of which the *Paschal Supper* consisted, had been first offer'd up in Sacrifice to God, [by the Blood's being sprinkled, and the Inwards burnt upon the *Altar*] is readily allow'd on all Hands : it was an *Eucharistical* or *thanksgiving* Sacrifice. But to call it a *Commemorative Sacrifice*, (as the Term has no Foundation in Scripture, so likewise) do I judge to be highly *Improper* ; because the *Commemoration* of their Deliverance out of *Egypt* was not made at the Time of the *Oblation*, but afterwards in their own Houses at *Supper* ; which *Commemoration* likewise was as distinct from the *Oblation*, as our eating *Bread* and drinking *Wine* at the *Lord's Table*, is distinct from the *Oblation* of *Christ* himself upon the *Altar* of the *Cross*. Mr *Bowyer*, I find, understands that Passage in the *Plain Account*. ' The *Paschal Supper* was distinct from

(n) See the Sacrament of the Altar, p. 39, 40. *Bowyer*, p. 48.

‘from the Sacrifice of the Lamb, and after it,’ as if the Author had asserted, that the Jews ate another Supper beside the Lamb. No! The Author does not say, that the Paschal Supper was distinct from the Lamb Sacrific’d, but from the Sacrifice of the Lamb, and after it; i. e. the Lamb was eaten neither at the same Time, nor Place, in which it was offer’d. It was offer’d in the Afternoon, at the Temple; it was eaten at their own Houses several Hours after. It was offer’d as a Sacrifice of Thanksgiving; it was eaten in Memory of their great Deliverance out of Egypt.—It was not offer’d up in Sacrifice, as a Memorial to God; on the contrary it was design’d, and expressly declar’d to be a Memorial to the Children of Israel: But surely it was not offer’d upon the Altar for a Memorial to them; for I believe it is an allow’d Maxim, *Sacrificiorum omnium vis circa Deum versatur.*—The Truth of the Case is this. The Oblation of all Peace Offerings, [among which the Pas-sover is to be reckon’d as one] was the same religious Rite among the Jews, as saying Grace before Meat is now among us. For we find, that while they were in the Wilderness, they were not permitted to eat of any living Creature, but what had been first offer’d at the Tabernacle: but when they came to be settled in the Land of Canaan, if they liv’d at any great Distance from the Place which God had chose to put his Name there, and upon that Account it was impossible for them to have it offer’d upon the Altar of the Lord, they were commanded to do what was in a Manner equivalent to it, to perform a kind of vicarious Oblation, by pouring out the Blood upon the Earth. Accordingly, as Prayer and Thanksgiving are now succeeded into the Place of the material Oblation of the Blood upon the Altar; so nothing more now is requir’d to
I make

make the *Paschal Supper*, and the *Lord's Supper*, answer to each other in every Respect.

These Words, 1 Cor. v. 8. *Christ our Passover is [or hath been] Sacrific'd for us; therefore let us keep the Feast, not with the old Leaven, neither with the Leaven of Malice and Wickedness: but with the unleavened Bread of Sincerity and Truth:* 'Supposing them to relate [the Author of the *Plain Account* very justly Observes] as some have imagin'd, to the *Lord's Supper* instituted in Remembrance of our *Paschal Lamb*, only teach us, that we ought to partake of this, which is our *Paschal Feast*, with such sincere, untainted, honest Hearts, as become Christians?— The Author of the *Sacrament of the Altar*, on the contrary says, p. 55. that, 'supposing the Apostle to speak here, of the *Lord's Supper*, he plainly speaks of it as a *Sacrifice*, in which *Christ* is *Sacrific'd*, or offer'd for us *Representatively*, in the appointed Representations and Memorials of his Body and Blood.' Thus he proves it.— 'The *Feast* of which the Apostle speaks, is plainly the Feast of the *Eucharist*; for he speaketh of something to be eaten, as the *Paschal Supper* was eaten; but that which answers to the *Paschal Supper* is the *Lord's Supper*. The Sum therefore of the Apostle's Command is, that they shou'd exclude the incestuous Person, and keep themselves as free from all Wickedness, when they celebrated the *Lord's Supper*, as the *Jews* were oblig'd to keep themselves free from all Leaven, when they celebrated the annual *Paschal Supper*?— Well! and what then? How does this prove that the Apostle, supposing him to speak here of the *Lord's Supper*, speaks of it as a *Sacrifice*, in which *Christ* is representatively *Sacrific'd*, or offered for us?— Here I must profess my

my own short Sightedness ; for I really can discover nothing like it.— On the Contrary. Supposing the *Lord's Supper* to be here meant ; does not the Apostle *expressly* call it a *Feast*, not a *Sacrifice* ? Does he not represent *Christ* himself in Person, as our *Passover* or *Paschal Lamb*, which had been *Sacrific'd* for us ? — By virtue of this *Sacrifice*, we are *deliver'd* from Sin and Death, in like manner, as the *Israelites* were *deliver'd* in the Land of *Aegypt*, when all the first Born of the *Aegyptians* were slain. The Sum therefore of the Apostle's Command (supposing him to speak here of the *Lord's Supper*) is, in this Author's own Words, that we shou'd keep our selves as free from all Wickedness, when we celebrate the *Lord's Supper* [instituted in Remembrance of this our great Deliverance] as the *Jews* were oblig'd to keep themselves free from all Leaven, when they celebrated the Annual *Paschal Supper* [in Remembrance of their great Deliverance in *Aegypt*.] ‘ But at *this Rate* of Arguing (replies our Author,) (*) the *Annual Commemorative Paschal Supper*, in the latter part of the Argument, is made to be the same as the *original Paschal Lamb*, which cannot be.’— Here again, I must profess my own short Sightedness ; for I really can discover nothing like it.— Thus much supposing the Words to relate to the *Lord's Supper*.— But I conceive, that there is no necessity for this Supposition, that the *Lord's Supper* is here particularly intended. And to what the Author of the *Plain Account* has said in Relation to this Point, I beg leave to add a Conjecture that it is only an Allusion, which the *Season* of the Year, the Apostle wrote this Epistle in, hinted to him. viz. about the Time of *EASTER*.

(*) Sacrament of the *Altar*, p. 56

The Ground for this Conjecture is, that *ἡμέρα* the Word here used, signifies to *keep Holiday* as well as to *celebrate a Feast*; and accordingly the marginal Reading in some Editions of the Bible is *holy Day*. Upon this Supposition, the Sum of the Apostle's Command is, that they should exclude the *incestuous* Person, that so in the approaching *FESTIVAL* they might be as free from the Leaven of *Wickedness*, as the *Jews* were obliged to be free from all Leaven of *Bread*. — As this is no more than *Conjecture*, I offer it as *such only*, building nothing upon it. For supposing the Words to relate to the *Lord's Supper*, yet no Argument can be drawn from them in Favour of our Adversary's Doctrine, as, I trust, has been made sufficiently to appear already.

The next Particular, that demands our Attention is an Interpretation, given by the Author of the *Sacrament of the Altar* to these Words. *1 Cor. xi. 26. As often as ye eat this Bread, and drink this Cup, ye do shew the Lord's Death 'till he come.* By which Words (saith this Author (x) the Apostle must be understood to mean, that we shew forth the Lord's Death *to God*, by representing to him the Death and Passion of his dear Son, in the appointed Memorials thereof. And for Proof of this Interpretation, refers us to *Deut. xxvi. 3.* where, he tells us, the same Word is used. — On the contrary, I observe that the Word used in *Deuteronomy* is *ἀναγγέλλω*, that used by St Paul is *καταγγέλλω*, in the exact Meaning of which Words, I believe, there may be some Difference: and if we resolve the Word used by the Apostle into those, of which it is compounded, the most natural Construction seems

seems to be this, καὶ ἄλληλας ἀγγελλετε, *inter vos invicem annuncialis*. But not to insist on this, suppose the Words bear the same general Interpretation, yet in that Verse cited from *Deut.* there is added κτείνω τῷ θεῷ: but so it is not in this Passage of the Apostle. *Ergo*,

Lastly, Mr *Bowyer* observes p. 60. that it is said of the first *Prophets* and *Teachers*, *Acts* xiii. 2. that they did MINISTER to the Lord. Now (saith he) 'tho' λειτουργεῖν does not *always* signify to sacrifice, but *sometimes*, to minister in general; yet 'they being here said λειτουργεῖν τῷ κυρίῳ, this cannot so properly be said of *Preaching*, as *Praying*, (which is the more probable, as *Fasting* is joined to it.) And this being expressed by a *sacrificial* Word seems to intimate, that they offered up *Incense* [*Prayer*] and a *pure Offering* together, [*An Oblation of Bread and Wine*] according to the 'above-cited Prophecy of *Malachi*.' — This Author here seems to intimate, that the *Original* Meaning of the Word λειτουργεῖν, is to offer *Sacrifice*, that this is likewise the most *general* Acceptation of the Word, and that it only *sometimes* signifies to minister in general. The contrary to which is evident to every one, who has the least Knowledge of the *Greek* Tongue: for it signifies to perform any *public* Office whether *Sacred* or *Civil*.

That the Signification of it in this Place is *Praying*. I very readily assent to; but how does this prove, that they offered up a *Sacrifice* of *Bread* and *Wine*? If he means to insinuate that *Prayer* necessarily includes *material* *Sacrifice*, I believe, he will find but few Abettors. But it is expressed by a *sacrificial* Word, he saith. I answer, that it is highly improper to call a Word a *sacrificial* Term indefinitely, because it is sometimes used in that Sense, whereas

whereas it's known common Signification is to perform any public Office, or Action whatever. This is a simple way of Talking, whereby if they are imposed on themselves, they are *weak*; and if thereby they knowingly would impose on others, they are *dishonest*.

There is likewise a very particular Interpretation of *Rem. xv. 16.* given us by this Gentleman; but as he seems to distrust the Arguments brought by him to support, and professes not to insist upon it, I shall not detain the Reader, by entering into a particular Examination of what he saith concerning it, but refer those who desire Satisfaction herein, to Dr WHITEY, and Mr LOCKE upon the Place.

I have thus gone thro' every Argument, drawn from the holy Scriptures by these Men, in Defense of their Hypothesis: and upon a Review of the whole, let the World judge on whose Side the Truth lays. ——— I should here have put an End both to the Reader's Trouble and my own; but that there is such an Interpretation given of a Passage in our *Catechism*, and of another in the *Communion-Office*, by the Author of the *Sacrament of the Altar*, as loudly calls for an Animadversion. — In the *Catechism* is this Question. *Why was the Sacrament of the Lord's Supper ordained?* The Answer is. *For the continual Remembrance of the Sacrifice of the Death of Christ, and of the Benefits, which we receive thereby.* — The Interpretation (and it is a monstrous one!) put upon these Words by this Author is this (y). 'For the making a continual Memorial before God of the grand Sacrifice of *Christ*, and thereby for the continual Pleading

(y) *Sacrament of the Altar*, p. 90.

‘ Pleading the Benefits of the Covenant purchased
 ‘ thereby : or in other Words : For the bringing
 ‘ of the grand Sacrifice of *Christ’s* Body and
 ‘ Blood, and the Covenant of Grace ; the Sum
 ‘ of the Benefits purchased for us thereby, into
 ‘ continual Remembrance before God, that he
 ‘ may see, and behold the one (the Sacrifice of
 ‘ *Christ*) in the appointed Representations thereof,
 ‘ and so remember the other (the Covenant of
 ‘ Grace) for our Good.’ Our Church (*continues he*)
 ‘ doth herein plainly teach us, that the Lord’s
 ‘ Supper was ordained, to bring the Sacrifice of
 ‘ *Christ’s* Death, and the Covenant of Grace pur-
 ‘ chased thereby, into continual Remembrance
 ‘ before God, and that by unavoidable Consequence,
 ‘ for the applying and confirming the Benefits
 ‘ thereof to us.’

That the Church is the best Interpreter of her
 own Doctrine, this Author will himself, I believe,
 allow. And whether he hath given us the true
 Meaning of this Passage in the *Catechism*, nay,
 whether he has not most *monstrously* perverted it,
 I will leave the Reader to determine, when he has
 read the following Passage ; which I must beg
 Leave to transcribe once more from the Exhorta-
 tion, appointed to be used at the Time of Cele-
 bration of the Lord’s Supper. (The Question in
 the Catechism is, what was the End of *Christ’s* in-
 stituting the *Lord’s Supper*) ‘ To the End that we
 ‘ SHOULD ALWAYS REMEMBER the exceeding
 ‘ great Love of our Master, and only Saviour
 ‘ *Jesus Christ*, thus dying for us, and the innume-
 ‘ rable Benefits, which by his precious Blood-
 ‘ shedding he hath obtained to us ; he hath *insti-*
 ‘ *tuted* and *ordained* holy Mysteries, as Pledges of
 ‘ Love, and for a continual *Remembrance* of his
 ‘ Death,

‘ Death, to our great and endless Comfort.’ And when the Minister giveth Warning for the Celebration of the Communion, he is to tell the People, ‘ That the Sacrament of the Body and Blood of *Christ* is to be *by them received*, (not offered up to God) *in Remembrance* of his (*Christ’s*) meritorious Cross and Passion.’ And in the Exhortation appointed to be read, when he shall see the People negligent to come to the holy Communion, ‘ It is your Duty to *receive the Communion in Remembrance* (not offer it up for a Memorial to God) of the Sacrifice of *Christ’s* Death, as he himself hath commanded.’ And from the Prayer of Consecration we may learn our Church’s Doctrine to be, that we continue a perpetual Memory of that his precious Death, untill his Coming again, by *our receiving* Bread and Wine, (not offering them up in Sacrifice to God) according to our Saviour *Jesus Christ’s* holy Institution in *Remembrance* of his Death and Passion. — And so far as I can discern, nothing like this Doctrine of the *Bread and Wine* being to be *offered* up in *Sacrifice* to Almighty God, to put him in Mind of our Saviour’s Death and Passion, can be collected from any Passage in our Catechism, Liturgy, or Homilies : But rather the contrary manifestly appears at first Sight. The *only* Oblations and Sacrifice mentioned throughout, to be on our Parts performed are *Alms, Praise and Thanksgiving* ; and *ourselves* to be a holy, reasonable, and lively Sacrifice unto Almighty God : no Mention, no not the least Hint of any *Sacrifice of Bread and Wine*.

This our Author calls (z) a willful Misrepresentation of our Communion-Office ; for that the
‘ Priest

(z) Sacrament of the *Altar*, p. 68.

‘ Priest is enjoined to *offer* on God’s Table *Bread*
 ‘ and *Wine*, and then to beseech God to accept
 ‘ those *Oblations* or *Offerings* of *Bread* and *Wine*.’
 I on the contrary observe, that by *Oblations* in the
 Prayer next following the *Offertory*, (which is so
 called, because while that is said, the People are
 to make their *Offerings*) we are not to understand
 the *Bread* and *Wine*; but the Money that hath been
 collected from the Congregation, (the Particle and
 being only *exegetical* in this Place) and what con-
 firms this is, that the Priest is ordered *humly* to
 PRESENT the Alms, but only to *place* the *Bread*
 and *Wine* upon the *Table*; which last, I conceive,
 he is ordered to do, *only* for the more decent *Solemnity*
 of the Action.

But to proceed. — The Passage in the *Communion-Office*, which he hath treated in the same rough
 Manner, with that in the *Catechism*, is the Form
 of Words, appointed to be used by the Minister,
 when he delivers the *Bread* and *Cup* into the Com-
 municants Hands. *The Body of our Lord Jesus*
Christ, which was given for thee, and the Blood of
our Lord Jesus Christ, which was shed for thee,
preserve thy Body and Soul, unto everlasting Life.
 The Meaning of which according to this Author
 is, (and this he *proposterously* calls the *plain natural*
 Construction of the Words (a).) ‘ The Body
 ‘ of our Lord *Jesus Christ*, which was just now
 ‘ representatively given or offered to God for thee,
 ‘ preserve thy Body and Soul unto everlasting Life.
 ‘ He (the Minister) takes the *representative Body*
 ‘ of *Christ* into his Hand, and N. B. Holds it to
 ‘ and before God, and prays that it may preserve the
 ‘ Communicant’s Body, and Soul unto everlasting
 ‘ Life. — The same *mutatis mutandis* may be said
 ‘ of the Cup, the *representative Blood* of *Christ*.’

K

What

What this Author means by holding the *representative Body of Christ* to and before God, I am really at a Loss to conceive, unless he means the same, as the Papists do by the *Elevation of the Host*, which is expressly condemn'd by the *twenty eighth Article*, as contrary to the Ordinance of *Christ*.— And that this Construction of these Words cannot be the true one, is evident from the Manner of Expression at the Delivery of the Cup; *the Blood of our Lord Jesus Christ, which was shed for thee*. But the *Representative Blood of Christ* [the Wine] cannot be said to be *shed*, this is only *pour'd* out: It is the *real Blood* alone of our Saviour *Christ*, that can with any *Propriety* be said to have been *shed* for us. And if the *real Blood of Christ* be here to be understood, consequently the *real Body of Christ* must be understood at the Delivery of the Bread.

To Conclude.— Upon a Review of the Whole, let the Reader determine, what ground there is for Mr *Bowyer* so peremptorily to Pronounce, ‘ (b) That whoever in the Celebration of the Lord’s Supper, does not offer up the Bread and Wine, as a *Memorial* before God, to put him in Remembrance of *Christ’s* Death, there is the greatest Reason in the World to believe, that he most certainly does not perform this Duty agreeably to the end of the Institution.’ What a Reflection is this upon the *greatest* Part of the *English* Clergy! How *Lame* and *Imperfect* does not this represent our *Communion Office*, in which there is not any Form of *Oblation*! How must not this Delight every Enemy of the *establish’d* Church, to hear one of her Pastors condemning her, in what he esteems to be an *Essential* Point.

After

After all I may perhaps be ask'd, since there appears to be so *little*, or rather *no* ground for this Doctrine, of the *Lords Supper* being a *Sacrifice*, in the holy Scriptures; how came it to pass, that it gain'd so early an Admittance into the *Christian Church*? And I *conjecture* it may have happened *thus*. It was a common Objection made both by *Jews* and *Heathens* against the *Christian Religion*, that it cou'd not be an Institution, which had God for it's Author, since it wanted the most solemn of all Religious Services, and which was the most essential Branch of Religious Worship, *viz.* SACRIFICE. To which the Apostles, and first Teachers of the Gospel answer'd, that God was not to be worshipp'd with Men's Hands, as though he need'd any Thing, seeing he giveth to all Life and Breath, and all Things: that *Sacrifice* was no more than a *positive* Institution, which might be abrogated at the Will of the Supreme Lawgiver: and withall, readily own'd, that they had no other Sacrifice but *ὑμναις ἀνθρώπων καὶ εὐχαριστίας* the Sacrifices of *Praise* and *Thanksgiving*; which those, who follow'd, Mis-interpreting, imagin'd the Apostles had meant the Sacrifices of *Praise*, and of the EUCHARIST.

F I N I S.

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